

NUMBER 6.

parts of delight, is the only one who at present is qualified to say to the physician and surgeon, "I have no need of thee."

[Professor Tugwell's consent has been obtained to publish these papers in manuscript form. He would be grateful for any suggestions.]

Christian Thought for January and February given Dr. Edward J. Hamilton's metaphysical essay presenting "A New Basis for the Philosophy of Conviction." Dr. Herrick Johnson has one of his nervous, earnest and pointed papers upon "Philosophical Topics and the Pulpit." Charles S. Stocton, M. D., has an article on "Great Believers;" and Rev. Alexander Mackay-Smith upon "Agnosticism." These papers were read before the New York Christian Philosophy Association. They are excellent contributions to apologetic and philosophical literature. This valuable periodical is edited by Rev. Dr. Charles F. Deems, and is published at 4 Winthrop Place, New York city.

Miscellaneous.

SUGGESTIONS CONCERNING PASTORAL WORK.

BY REV. ALFRED E. DREW.

[Published by request of New Bedford District Preachers' Meeting, held at East Bridgewater, Mass., June 16 and 17, 1884.]

In the New Testament we find various terms used to designate the official titles of Christ's ambassadors. They are called elders, bishops, ministers, preachers, teachers, evangelists, servants of Jesus Christ, stewards of the mysteries of God, messengers; also pastors, or shepherds. The last is the most beautiful and expressive. Indeed, it includes the others, and under it we might discuss almost every phase of ministerial work. Its object, as set before us by the chief Shepherd, is to gather, fold and feed the flock of God. This implies the most intimate spiritual relationship, and the most solemn and responsible duties—relationship and duties which no true man will assume in his own strength, and in the midst of which the strongest must falter and fail, unless divinely called, empowered and furnished. It places the pastor in the midst of his people, as preacher and teacher; over them, as a loving watchman and supervisor; before them, as an example and leader; with them, as a personal friend and helper; and sends him, at the head of a well-organized force, searching vale and glade and mountain, ever to recruit the fold of Christ.

It is our purpose, however, to consider in this paper only a single department of this broad theme, viz.,

PASTORAL VISITING.

We do this, not because we regard it as the most important part of the sacred office, but because of its important relation to every other part, and because it is the part which we are, perhaps, most naturally tempted to shirk or neglect.

But let us suggest, briefly, concerning the nature of true pastoral visiting. What is it? It is not devotion to mere routine, running in for a moment, seeing how many calls we can make in a day or year, taking tea with families of wealth, and making genial friends; for an atheist could do this work. It is not helping the sick, comforting the mourner, feeding and clothing the poor; for any moralist may do this. It is not going into the home and conversing about religious matters, offering an expected prayer, seeking by personal effort to build up the Sunday-school, and to swell the church congregations; for all these things may be done by any Christian, or by the most profane hireling that disgraces the pastoral name. True pastoral visiting may be done at home, or in the homes of the people; in social gatherings, or before and after religious services; in places of business, on the streets, or in the cars; but wherever done, and by whatever methods, it must always be distinguished by the agency, directly or indirectly, first, of a true pastor—feeling himself an under-shepherd by divine appointment, and "caring for the sheep"; and, second, of a true pastoral motive—aiming to feed the individual members of his flock with the milk or meat of God's Word. Therefore the suggestion of another seems correct, that one may "be an excellent pastor who does none of what often passes for pastoral visiting, or a very poor pastor who devotes his whole time to traveling from house to house." True pastoral visiting is born from the single motive of bringing God's truth into vital connection with human hearts.

A few things now as to the importance, or value, of this department of our work, may well claim our attention. This may be set forth, suggestively, from two considerations: 1. Its direct influence upon the people. 2. Its reciprocal advantages to the pastor, and to every other agency and interest of his work.

First, then, who can estimate the direct good accomplished by the presence of a cheerful, but true, pastor in the homes of his parish? The poor, the sick, the aged and infirm should claim his first attention, remembering that such are his only ministrations which some can ever share. They enjoy such visits. They are refreshed by them. They at times watch for their pastor as for the coming of an angel. And under his tender, God-given message, eyes dim with tears, or age, or death, are often quickened into the saving "Light of life."

Children, too, present a very promising field for this loving toil. Sermons are often too cold, usually too strong, and always too long for them; though they ought to be present and hear them, and every sermon should contain "milk" adapted to their condition. Christ says to pastors, "Feed My lambs." Camp-meeting J. H. Allen's rule for obey-

ing the injunction—feed often, in small quantities, and warm—is sound philosophy, and pastoral work is the best field for its exercise. The pastor who, like his own great Example, moves among the children, takes them in his arms, gathers them for special instructions, calls them by name and leads them out, and "strives with loving words and looks, greetings and partings, deeds and prayers," to win them to Christian lives, may be sure of abundant success. And with the far-reaching benefits of such success, perhaps no other can measure. For every child growing up into saintly manhood, what years of evil influence are prevented! What years of valuable service secured! And how many parents are led to church and to heaven through the influence of their children!

Our charges are also more or less filled with non-church-goers, who are not irrevocably "joined to their idols," but whose main chance of being saved is through personal effort. Timid, prejudiced, sin-blind, guilt-stained, judgment-bound people, with the current of life setting stronger every day toward eternal ruin—what can be done for them? Their homes have not, perhaps, been visited by a Christian for years, save for a purpose which, to their prejudiced minds, seems selfish. In business and social relations they constantly mingle with professed Christians who never speak to them kindly of pastor, sermon, church, religious experience, heaven, as though they really loved these themes, and their souls. Yet many of them were reared in Christian homes. They remember with softened heart the sanctifying influences that hovered over and prolonged the innocence of their childhood. The incense that perfumed the air and rose upward to God from "what was once" their "trundle-bed," lingers with them still, holding open the door of hope, and inviting Christian effort. They still have confidence in father's and mother's God. And with kindly attention from Christian pastors, together with such co-operating agencies as God has assisted may a pastor to inspire and set in motion, large harvests have often been gathered from these non-church-going fields.

[Concluded next week.]

FIRST ANNUAL CONFERENCE IN MEXICO.

BY REV. JOHN W. BUTLER.

On the morning of the first day of the year, the International Express brought to this city our esteemed Bishop Harris. His errand here was that of an official visit to the Methodist mission in Mexico, and the organization of the first annual Conference. Thursday, the 15th, found our ministers, and some of their families, gathered in Trinity Church for the object named. A precious sacramental service was the initial act. Bishop Harris then transferred all the members of our mission who belonged to home Conferences to the Mexico Conference, and proceeded with the regular order of business. In addition to several brethren of local sister churches who came to witness the organization of the one hundred and third Conference of Methodism, we were happy to have with us Bro. John M. Phillips, treasurer of the Missionary Society. His wise words of counsel were duly appreciated by all, as uttered from time to time during the session.

Sunday morning the Bishop judged so as to stir every heart, and, judging from what we hear since, to rouse some consciences. At noon Bro. Kemble gave us a good Spanish sermon, after which two of our native preachers were ordained deacons.

The most precious season of all was our love-feast Sunday afternoon. It was preceded by an earnest hour of prayer. All felt the Spirit's presence and power. When Bro. Loza gave an opportunity to testify, he found every one ready to speak. Some spoke of their year's experiences, and some of the wonderful manifestations of God to their hearts at that time. Altogether, it was probably the most spiritual meeting ever held in the history of our mission. Some of us had been praying, for months past, for just such a baptism to fall upon our native helpers. Thank God! it came in power, till all seemed subdued. The weeping and "shouting for joy" seemed so natural, that no one present could doubt we were enjoying something of that comfort promised to Zion by the Prophet Joel. An aged mother in Israel, who had just passed her "four-score" years, had walked five miles to attend the service! We need hardly add that she was among the happiest present. A remarkable incident was related by the leader of the meeting. He said: "I want to give you the testimony of an infidel to the value of our religion. You all know I have lost my mother during the past year. I cannot forget that sad night—my mother dying, my sister low with fever, and our servant stricken that same night also with the fever. I was the only one in the house able to be on my feet. I hoped and prayed some one would come in to help. So I left the door open, and went to sit on the side of my mother's bed. She wished to die in my arms. So I supported her as she sat up in the bed. I was to her, at the same time, son and pastor. Her faith was firm, her hope bright. Clearly and distinctly she told me of her comfort in Jesus and her triumph over the last enemy. Her joy and peace comforted

my wounded heart. As her last testimony was uttered, I heard a voice behind me, and turning saw the person of a well-known neighbor who was a declared infidel. I knew him well. He was a member of the State Legislature, and he had often declared his lack of faith in God, in good or in heaven. He had entered the room unperceived, and stood behind me listening to my mother's dying words. As I turned he said, 'And this is the way Christians die? This religion must be mine.' To-day he is one of my warmest friends and earnest sympathizers in our work in Orizaba."

In the evening Bro. Euroza preached an excellent missionary sermon, and Bishop Harris ordained three elders.

Our Conference as now organized consists of nineteen members and probationers. Besides, we have several young men "working under the elder," who will come into Conference relations within a year or two. Bishop Harris said on the last day of the Conference, that he had never presided at a Conference in any mission field that was superior to ours in the despatch of its business.

The appointments are as follows:—

Presiding Elder, C. W. DREES.

Mexico City, J. W. Butler, A. Palacios, A. Tovar, and four to be supplied, i. e., by local preachers. Pachuca, L. C. Smith, P. F. Valderrama, Sixto Bernales, Jacinto Hernandez, Joaquin Hernandez; English work to be supplied. Puebla, A. W. Greenman, Benjamin Velasco, Roman Medina. Orizaba, Simon Loza, and one to be supplied. Queretaro, S. P. Craver, and two to be supplied. Guanajuato, Danton Kemble, C. A. Gamboa, J. M. Euroza, S. L. Lopez.

S. W. Siberts, president of Preparatory and Theological School in Puebla; J. W. Butler, publishing agent; C. W. Drees, editor of *Abogado* and books.

WOMAN'S FOREIGN MISSIONARY SOCIETY.

Mexico City, Mary F. Loyd and E. P. Leffuray; Pachuca, Mary Hastings; Puebla, S. M. Warner and M. F. Swaney; Guanajuato, L. M. Latimer.

We look for a good year. Let the church at home pray earnestly for the new Conference in Mexico and the work committed to our hands.

Mexico City, Jan. 21, 1885.

WORDS FROM THE WEST.

BY REV. C. D. FILLISBURY.

Through the kind remembrance of a New England friend, several numbers of the *HERALD* have recently found their way to the home of the writer in this somewhat remarkable city of the West. It comes like an old friend, bringing fresh news from scenes and associations of early days and from fields of labor in ripener years, frequently reviving experiences long since forgotten, and calling forth questions respecting places, churches and friends, to which no answers come back. Only now and then does it mention a familiar name, and then, in most cases, it announces the passing away, from the scenes of mortality, of some schoolmate or an early co-laborer in the vineyard of our Heavenly Master.

The venerable *HERALD* itself seems to possess a charm in its very name! Consolidated with it, in an early day, was the first periodical for which I became a patron, and which contained the first communication from my pen sent to the press. For many years it made its first weekly calls at our residence, scattering light around our home, following us even to the "Far West," but dropping our names from its roll of chosen friends amidst the thick darkness that rested upon our land beneath the war cloud of the Rebellion. Long live the *HERALD*! What noble work it has done! How many struggling hearts have been relieved of heavy burdens, and how many trembling souls have been led out of darkness into light by its timely and well-spoken words of warning and of cheer! The completed records of the church on earth, read in the perfect light of heaven's cloudless day, will furnish answers to these questions.

Perhaps, now and then, old friends somewhere along the coast, in the valleys, on the hills, or among the mountain peaks of Maine, send an inquiring thought after the writer or some of those who accompanied him to these western prairies and these wide-spreading plains. Shall I speak to them once again, through the voice of the old *HERALD*?

It was in the fall of 1857 that the writer, with his family, stepped on board the steamer, "Daniel Webster," at Bucksport, on the Penobscot river, and passed out into the tide of life. Brothers H. C. Tilton, Cyrus Scammon, L. L. Knox, D. D., came nearly at the same time. R. B. Curtis, A. Moore, S. S. Lang, W. J. Wilson, and J. G. Pingree, soon followed. J. H. Jenne and R. H. Stinchfield, from Maine, were also members of the Wisconsin Conference. Of these eleven, only one—Bro. Wilson—remains in the effective ranks. He is now stationed at Lowell, Wisconsin. Five have gone to their heavenly homes.

Bro. Stinchfield was the first to pass the pearl gate. He passed through suddenly, from the streets of Philadelphia, on the 18th day of December, 1870. He left his family in Medford, Missouri, a few hours before, expecting to meet them again, after a few days, in their home. Where any of his family now are, is to the writer, unknown.

Bro. Curtis followed, taking his departure from Appleton, Wisconsin, on the 21st day of May, 1872. He holds a warm place in the memories of many in the West as well as in the East. His youngest son is now pastor of Summerfield Church in the city of Milwaukee, his widowed mother and motherless child constituting his family. His young, accomplished and devoted wife, with sublime Christian resignation and holy triumph, obeyed the command of her Heavenly Master to bid adieu to her husband and infant daughter, on the 22d day of November, 1883.

Bro. Tilton was the next to accept an honorable discharge from labor below to enter his heavenly rest above. He took an affectionate leave of his family in Janesville, Wisconsin, on March 26, 1879, to receive a joyful greeting, upon the blood-bespinked shore, by many whom he had led to the Saviour of sinners during his faithful ministry. His worthy, devoted companion, with an only daughter, are faithfully serving the God of husband and father, in the same city from which he went up to heaven. Two sons live, gratefully to remember the wise teaching and noble example of an honored and useful father. One is a capable business man in the city of Milwaukee, while the other is making his mark upon the world as editor of a prominent periodical, in the city of Omaha, Nebraska.

Bro. Moore, suspending active labors for awhile, went back to New England, and took his departure for heaven from Highlandville, Mass., April 16, 1882.

Bro. Scammon was the latest to step behind the curtain that hides the things that are seen from the things that are not seen. He passed up from Laporte, Indiana, where he had resided the past thirteen years, on Sept. 25, 1884. Several of the closing years of his life he devoted to the interests of the "New Church," as a diligent and earnest teacher of its doctrines. But he dissolved his connection with the M. E. Church in an honorable manner, retaining a strong regard for the church of his first choice to the close of his mortal life. The writer remembers him as a true and an abiding friend, and holds him in charitable Christian remembrance. I think it was the last time we met that he inquired, with much interest, respecting the circumstances of several of his old companions in labors in the Wisconsin Conference; and learning that one of the older brethren was scantily supplied with this world's goods, he handed me a bank note with the request that it be given him at the first opportunity. And I also remember well the evident inability of the aged pilgrim to hide his deep emotions of gratitude, when that token of Christian affection was placed in his hands. I cannot but think that Bro. Scammon's error was one of the head, and not of the heart. Though mists enveloped the brain, the spirit kept steadily on in the path of the just. Surely, I hope to meet him in heaven.

Bro. Lang stepped out of the itinerancy into the local ranks, a few years since. His home is in Beaver Dam, Wisconsin, from which his gifted, devoted and useful companion took her leave for a robe and a mansion in heaven, a few months ago.

The names of the remaining four are found on the roll of supernumeraries in the Conference Minutes. The home of Dr. Knox is in Evanston, Illinois, and that of Bro. Pingree, I think, in Elgin, of the same State. Bro. Jenne resides at Lake Mills, Wisconsin, and the writer finds a home in the city of Minneapolis, Minn.

Companions of not less than four of the living have crossed the river since they came West, while those of at least two of the dead were ready to welcome their husbands to the shore of immortality and eternal life.

Sitting by my side is the companion of my youth, the sharer of my toils, sorrows and joys of ripener years, and the light of our home as the twilight of age casts its fading rays around our heads. Hand in hand we ascended the hill of life; side by side we stood upon its summit; and now we are striving to steady each other down the steep descent of age and infirmities, leaning together upon the arm of Him whose presence lights up even the valley of the shadow of death. The flowers of husbandly love, whose leaves unfolded by our desire so beautifully in our eyes, have passed over to the green hills of Paradise, or, grown up to maturity, are scattered to different parts of this toiling, struggling world. As at the beginning of active life alone we commenced the journey, so now, together, with the white-headed locks of age on our heads, and the wrinkles of care, toil and anxiety on our brows, but with the light of faith and the joy of hope guiding our thoughts and warming our hearts, we are approaching the river, listening for the postman's oars, or the cheering notes of his silver horn.

Minneapolis, Minn.

WASHINGTON LETTER.

The pen picture of Mr. Moody and his four days' visit to Washington, in last week's *HERALD*, was both worthy of the author and his subject, and leaves nothing to be added by your correspondent, except to remark that the results of the visit are still felt. Revivals are in progress in several churches, and union services are held on Sunday afternoons. Mr. Moody was a stranger here, and was long sought for. As is the custom wherever he goes, he had all the evangelical churches and pastors to stand by him, which, in itself, should secure much success. He left us to visit Harrisburg and Scranton, Pa., and from these cities to visit Philadelphia. It is to be regretted that he could not remain longer in Washington, as there is no more inviting field, with his thousands of young men away from home, and God. It is to be hoped he may range to visit us again and stay a few months, as he did in Baltimore about eight years ago.

The Congregational Church has just succeeded in securing a pastor to take the place of Rev. Dr. J. E. Kaakin, left vacant almost a year ago. Rev. S. M. Newman, of Ripon, Wis., has been called, and will enter upon his duties, Feb. 15. His salary will be \$4,000, and a vacation for six weeks every year. Mr. Newman is thirty-eight years old, and is an extemporaneous preacher of the most evangelical school. This will please the large congregation, who, to their credit be it said, have increased in membership during the year, although without a leader, and have improved in their finances.

The church known as the Tabernacle,

has also secured a pastor, who is a Congregational minister. His name is Rev. Robert Nourse, and the church will be admitted into Congregationalism and the pastor installed in a few weeks.

Mr. Nourse succeeds Mr. Hicks, Gulteau's chaplain and an ex-Orthodox Methodist preacher.

The Baltimore Conference, which includes this city, will meet on March 5, in Baltimore. Bishop Foster is to preside, and during his stay there will be the guest of Gen. John S. Berry. As there have been many revivals throughout the bounds of Conference, it is likely there will be an increase in members. The action taken at the last Conference, which met in this city, respecting the establishment of a Conference Female Seminary, has been successful, and now the sum of \$135,000 has been obtained, leaving \$65,000 yet to be secured in order to make the great and long-sought enterprise a success. The new college will be located in Baltimore, and is likely to be one of the first in Methodism.

The advocates of woman's rights and suffrage held their seventeenth annual convention here over a week ago in the Universalist Church. The representatives of the cause were nearly all present. The late candidate of the party for United States President, Mrs. Belva A. Lockwood, of this city, however, was absent on a lecturing tour in Illinois. The convention continued a few days, and the strong-minded women came with their best and latest thoughts. The story of their wrongs was told over again. In some cases the Old Testament and the writings of Paul in the New were severely criticised, and it is evident that neither Judaism nor St. Paul is much of a favorite. There has never been a convention held here when there seemed so strong and yet suppressed feeling on certain aspects of Bible religion. This was so noticeable that on Sunday week Rev. Dr. Patten, president of Howard University, preached a sermon on "Women and Skepticism," at the Congregational church. The sermon was an able and judicious one, and yet some of these ladies who heard it paid their respects to the Doctor at its close, and one of them, Rev. Olympia Brown, a Universalist minister of Racine, Wis., preached a sermon in reply to Doctor Patten, at the Universalist Church that night.

A word about the outlook of temperance in and around Washington. Reference was made to this subject in my last. For a few years past prohibition and the cold waters of the Potomac have surrounded every inch of the District. Montgomery and Prince George's counties of Maryland and the Potomac River environ us. These counties have been under prohibition. Prince George has gone back on temperance, and Maryland has made no gains, but rather the reverse, during the last elections. What the outcome will be at the next Temperance Alliance is not very assuring, as many of the strong men have been opposed to the St. John movement.

Rev. William Paret, rector of Epiphany Episcopal Church of this city, was recently consecrated Bishop of the diocese of Maryland, as the successor of the late Bishop Pinkney. For a few years the diocese has been without a prelatial leader, owing to the feelings and bitter controversies upon Ritualism and High Churchism. At the annual convention the feelings have been strong and controversies bitter. The convention that met in Baltimore last October, after a desperate effort, selected Mr. Paret of this city. In every sense of the term he is only an average man, and no one was more surprised at the choice than Episcopalians themselves. While not very commanding in presence, or eloquent in preaching, he is a loyal High Churchman, and an energetic worker and disciplinarian. But the Episcopal Church has little value upon eloquence and sermons here, and this explains the status of things.

Feb. 2. R. R.

A Great Revival.

Martinez's Bechel, Phila., Pa.—so-called because at one time it was in fact, but is now a church of the people—under the pastorate of Rev. H. A. Cleveland, D. D., is experiencing the most thorough and comprehensive revival she has known for many years.

House of families and their grown-up sons and their wives have been kneeling at the church rail at the same time, and have been powerfully converted. The meeting is now in its ninth week. One hundred and sixteen persons have knelt at the altar in earnest repentance and prayer; 80 of these have publicly professed to have found forgiveness and acceptance with God; of the 36 remaining unconverted some will yet join the Bethel, and others from other States and cities, will join near their homes. The converts are three-fourths of them adults, and many of them well conditioned. Many of them are men. The meeting was preceded by a long course of Congregational Bible study, which went into the core of things and contributed to the moral grip of the meeting, and made it a reformation energy. In one instance it has closed a Sunday store and opened the owner's house to meetings of prayer for his neighbors. The effect on the church members has been such that they say in public, "I was never awake before; I have been born again; a June day has come to my mind and soul." The conversions have been in remarkable power and demonstration of the Spirit. The singing has been a great feature, purely congregational, without instrument and almost exclusively of Wesley's hymns. The preaching has been almost nightly—about fifty sermons since the meeting began—by the pastor; and the sword of the Spirit, with no rust on it, has been sent home with skill and unerring aim, vitally into the consciences of men. Many of them are young men of promise, among them the pastor's son, since converted and joined the church, about twenty years of age, a student in the University of Pennsylvania.

JOHN A. DUNCAN.

Heaven is your proper home. Point your course to that glorious and happy world, and let every step which you take here, advance you towards immortal life. Let angels behold your progress, and rejoice over your repentance, and the spirits of the just prepare to welcome you to their divine assembly.—T. Dwight.

Our much-esteemed contributor, Rev. B. Hawley, D. D., has just brought through the press of Cranston & Stowe, Cincinnati, an appropriate manual for the hour. It is entitled, *A TRACTISE ON THE LAYMAN'S SNAKE*, including a Legend, Whitsuntide and Trinity Sunday. It makes a small quarto of 124 pp., giving an account of the origin and significance of the various church festivals occurring in the period referred to, with their real significance to Christians and believers. It is a suggestive and delightful little volume, which our thoughtful readers will appreciate, and in the reading of which they may find "a real profit."

Class II & Company, New York, issue a handsomely published, quarto, *CHILD'S BIBLE*; A Consecutive Arrangement of the Narrative and Other Portions of the Holy Scripture, with Two Hundred Illustrations. An introduction by Rev. Dr. J. H. Vincent. The present edition is the 143d which has been issued in England and America. The volume is printed in bold type. Many of the illustrations fill a full page. It is just the volume that a mother would be pleased to have in her home, from which to read to the little ones, showing them the attractive pictures, and just the one to place in the hands of the young reader. There is no book that has such a fascination for a child as these Bible stories in the very words of the Scripture. The book is sold by subscription. The Boston agents are Mason & Co., Wesleyan Building, No. 36 Bromfield St., Room 11.

THE ELEMENTS OF MORAL SCIENCE, THEORETICAL AND PRACTICAL, by Noah Porter, D. D., LL. D. New York: Charles Scribner's Sons. 8vo, 574 pp., \$3.00. Boston: C. H. Whiting, Bromfield Street. President Porter's textbook on intellectual philosophy have been now for a number of years in use in our colleges. His full, if not exhaustive, discussion of moral science will be welcomed by many institutions which have been feeling the want of an adequate text-book on this important subject. It is eminently a Christian manual, and brings out clearly the ethical precepts of the Bible, treating fairly and candidly the opposing theories of the hour. The chapter upon the will probably will awaken discussion among the students of Dr. Whiting. Dr. Porter's positions are clearly stated, with his reasons for their support. The volume will afford an admirable outline for class studies, and is far the best text-book for college students that has yet been published. We shall hereafter have a careful review of it in our columns from the hand of one abundantly able to appreciate its merits and to criticize any possible defects.

From the same House we have, *EGYPT AND BABYLON*, from Sacred and Profane Sources, by George Rawlinson, M. A., Oxford University, and a successful accomplished professor of ancient history has already placed the students of Oriental records under great obligation by his scholarly volumes. The present work embodies the Scripture history, with such collateral facts as have been preserved, of the ancient city of Babylon and of Egypt. To the biblical scholar this volume will bring fresh confirmations of the sacred story, and throw valuable light upon the interpretation of its history and of its prophecies.

About the brightest and sharpest criticism that we have read in these days is the volume of Professor Wm. Cleaver Wilkinson, published by Funk & Wagnalls, and entitled, *EDWIN ARNOLD*, as PORTER and as PAGANIZER. The second baptismal name of the Professor is significant. His battle with the old down through the helmet and brain of his antagonist. He begins with his preface, and shows pretty effectually that Mr. Arnold's English is not pure, but journalistic. He then gives a searching review of the technique of the poem, offering abundant illustrations of his vicious breaches of the rules of versification. He then even more severely criticizes the matter of the poem, showing that Mr. Arnold's battle with the old is a caricature of the true character of Buddhism and its founder, but has read into it the virtues of Christianity. It is lively and wholesome reading. Mr. Wilkinson well says, that many of the admiring readers of the volume will be little at first hand, of either Jesus or Buddha, "that what they think admirable in the Indian prince's personality is largely Jesus made to mask under a pagan disguise." They will be brought to admire when they would not submit to obey. If Jesus will be somebody else than Himself, and will go far enough away from them not to stand at the door and knock, they will almost worship—His caricature, for the sake of affronting—Him."

WOMAN SUFFRAGE DEFENDED BY IRREFUTABLE ARGUMENTS, by D. P. Lavernore. Boston: Lee & Shepard. Paper covers, 222 pp., 50 cents. This small volume contains a vigorous argument, fortified by many authorities, in favor of woman's right to the ballot. The writer, who is a Unitarian, has given consideration all the familiar arguments against the exercise of this high endowment of a freeman in a Republic. The book is specially valuable for its numerous and excellent excerpts from the speeches and reports of some of our leading statesmen and writers. It will afford ample ammunition for the discharge of many a speech upon this rapidly approaching reform.

D. Lothrop & Co. issue, in a particularly attractive form, *THE EDWIN ARNOLD BIRTHDAY BOOK*. The volume is edited by the two daughters of the poet, Katharine Lilian and Constance. From the works of their father the daughters have made happy selections for each day in the year. The illustrations and mechanical execution of the book are very fine. \$1.25.

From the same House we have, *WITHIN THE SHADOW*, by Dorothy Holroyd, 12mo, \$1.25. This is quite a sensational story, not entirely improbable, but full of strange complexities and painful strains. Its characters are quite strongly drawn. The story ends with a very happy ending. Morning breaks just after midnight, and love compensates the miseries following suspicion and false accusation. The moral quality of the book is above criticism.

The Reformed Episcopal Publication Society, Philadelphia, issue *THE HYMNAL COMPANION TO THE PRAYER BOOK*, with accompanying Tunes. Compiled by James A. Gilchrist. It makes a volume of the size of the Methodist Hymnal and of much the same appearance, although it has not half as many hymns. The selections seem to have been made with excellent taste. We have not examined the volume with sufficient care to see what success has been attained in obtaining unimpeachable hymns, or noted the adaptation of the music to the sacred songs. The volume has every appearance of being the work of experts and compiled with care and good judgment.

The reading public will be grateful for an adequate and authentic life of Edgar Allan Poe. It forms a volume of the

Our Book Table.

Our much-esteemed contributor, Rev. B. Hawley, D. D., has just brought through the press of Cranston & Stowe, Cincinnati, an appropriate manual for the hour. It is entitled, *A TRACTISE ON THE LAYMAN'S SNAKE*, including a Legend, Whitsuntide and Trinity Sunday. It makes a small quarto of 124 pp., giving an account of the origin and significance of the various church festivals occurring in the period referred to, with their real significance to Christians and believers. It is a suggestive and delightful little volume, which our thoughtful readers will appreciate, and in the reading of which they may find "a real profit."

Class II & Company, New York, issue a handsomely published, quarto, *CHILD'S BIBLE*; A Consecutive Arrangement of the Narrative and Other Portions of the Holy Scripture, with Two Hundred Illustrations. An introduction by Rev. Dr. J. H. Vincent. The present edition is the 143d which has been issued in England and America. The volume is printed in bold type. Many of the illustrations fill a full page. It is just the volume that a mother would be pleased to have in her home, from which to read to the little ones, showing them the attractive pictures, and just the one to place in the hands of the young reader. There is no book that has such a fascination for a child as these Bible stories in the very words of the Scripture. The book is sold by subscription. The Boston agents are Mason & Co., Wesleyan Building, No. 36 Bromfield St., Room 11.

THE ELEMENTS OF MORAL SCIENCE, THEORETICAL AND PRACTICAL, by Noah Porter, D. D., LL. D. New York: Charles Scribner's Sons. 8vo, 574 pp., \$3.00. Boston: C. H. Whiting, Bromfield Street. President Porter's textbook on intellectual philosophy have been now for a number of years in use in our colleges. His full, if not exhaustive, discussion of moral science will be welcomed by many institutions which have been feeling the want of an adequate text-book on this important subject. It is eminently a Christian manual, and brings out clearly the ethical precepts of the Bible, treating fairly and candidly the opposing theories of the hour. The chapter upon the will probably will awaken discussion among the students of Dr. Whiting. Dr. Porter's positions are clearly stated, with his reasons for their support. The volume will afford an admirable outline for class studies, and is far the best text-book for college students that has yet been published. We shall hereafter have a careful review of it in our columns from the hand of one abundantly able to appreciate its merits and to criticize any possible defects.

From the same House we have, *EGYPT AND BABYLON*, from Sacred and Profane Sources, by George Rawlinson, M. A., Oxford University, and a successful accomplished professor of ancient history has already placed the students of Oriental records under great obligation by his scholarly volumes. The present work embodies the Scripture history, with such collateral facts as have been preserved, of the ancient city of Babylon and of Egypt. To the biblical scholar this volume will bring fresh confirmations of the sacred story, and throw valuable light upon the interpretation of its history and of its prophecies.

About the brightest and sharpest criticism that we have read in these days is the volume of Professor Wm. Cleaver Wilkinson, published by Funk & Wagnalls, and entitled, *EDWIN ARNOLD*, as PORTER and as PAGANIZER. The second baptismal name of the Professor is significant. His battle with the old down through the helmet and brain of his antagonist. He begins with his preface, and shows pretty effectually that Mr. Arnold's English is not pure, but journalistic. He then gives a searching review of the technique of the poem, offering abundant illustrations of his vicious breaches of the rules of versification. He then even more severely criticizes the matter of the poem, showing that Mr. Arnold's battle with the old is a caricature of the true character of Buddhism and its founder, but has read into it the virtues of Christianity. It is lively and wholesome reading. Mr. Wilkinson well says, that many of the admiring readers of the volume will be little at first hand, of either Jesus or Buddha, "that what they think admirable in the Indian prince's personality is largely Jesus made to mask under a pagan disguise." They will be brought to admire when they would not submit to obey. If Jesus will be somebody else than Himself, and will go far enough away from them not to stand at the door and knock, they will almost worship—His caricature, for the sake of affronting—Him."

WOMAN SUFFRAGE DEFENDED BY IRREFUTABLE ARGUMENTS, by D. P. Lavernore. Boston: Lee & Shepard. Paper covers, 222 pp., 50 cents. This small volume contains a vigorous argument, fortified by many authorities, in favor of woman's right to the ballot. The writer, who is a Unitarian, has given consideration all the familiar arguments against the exercise of this high endowment of a freeman in a Republic. The book is specially valuable for its numerous and excellent excerpts from the speeches and reports of some of our leading statesmen and writers. It will afford ample ammunition for the discharge of many a speech upon this rapidly approaching reform.

D. Lothrop & Co. issue, in a particularly attractive form, *THE EDWIN ARNOLD BIRTHDAY BOOK*. The volume is edited by the two daughters of the poet, Katharine Lilian and Constance. From the works of their father the daughters have made happy selections for each day in the year. The illustrations and mechanical execution of the book are very fine. \$1.25.

From the same House we have, *WITHIN THE SHADOW*, by Dorothy Holroyd, 12mo, \$1.25. This is quite a sensational story, not entirely improbable, but full of strange complexities and painful strains. Its characters are quite strongly drawn. The story ends with a very happy ending. Morning breaks just after midnight, and love compensates the miseries following suspicion and false accusation. The moral quality of the book is above criticism.

The Reformed Episcopal Publication Society, Philadelphia, issue *THE HYMNAL COMPANION TO THE PRAYER BOOK*, with accompanying Tunes. Compiled by James A. Gilchrist. It makes a volume of the size of the Methodist Hymnal and of much the same appearance, although it has not half as many hymns. The selections seem to have been made with excellent taste. We have not examined the volume with sufficient care to see what success has been attained in obtaining unimpeachable hymns, or noted the adaptation of the music to the sacred songs. The volume has every appearance of being the work of experts and compiled with care and good judgment.

The reading public will be grateful for an adequate and authentic life of Edgar Allan Poe. It forms a volume of the

series of "American Men of Letters," and has been written by Geo. E. Woodberry. Boston: Houghton, Mifflin & Co. \$1.25. Many sketches and several quite full biographies have been written of Mr. Poe; but they are full of conflicting statements. Mr. Woodberry has availed himself of a vast amount of material written by his predecessors, but has been able to obtain very valuable papers not accessible to any previous biographers. Out of all this fresh and old material he has prepared this very interesting and appreciative, and perhaps a touching eulogistic volume. A full account of Poe's eventful life and great trial and temptation is given,

The Sunday School.

FIRST QUARTER. LESSON VIII.

Sunday, February 22.

Acts 23: 1-11.

PAUL BEFORE THE COUNCIL.

BY REV. W. O. HOLWAY, U. S. N.

I. Preliminary.

1. GOLDEN TEXT: "And the night following, the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast borne witness of me at Jerusalem, so must thou bear witness at Rome." (Acts 23: 11).

2. DATE: May, A. D. 59.

3. PLACE: Jerusalem.

II. Introductory.

Claudius Lysias, the Roman commandant at Antiochia, had a prisoner on his hands, whose case perplexed him. He held him in durance, and yet he could not formulate a charge against him. He had rescued him from a bloody death in the Temple—a lucky rescue, for the prisoner turned out to be a Roman citizen—but why were the Jews so enraged against him? He had tried in vain to discover. He decided, at length, to convene the Sanhedrin, and find out, if possible, Paul was therefore conducted into the presence of the august council, which, because of the proximity of the soldiers, held its meeting probably outside the sacred barrier. Looking earnestly around the semi-circle, and recognizing doubtless some who had been fellow-students with him in early days, the prisoner said, but with no accent of servility, with simply the quiet dignity of a man addressing his equals: "Brethren, my life up to this day has been spent in all good conscience before God."

Either the tone of this assertion, or the omission of "fathers" from the address, or the fearless bearing of the speaker, excited the anger of the tyrannical Ananias, who then held the office of high priest, and he bade the bystanders strike Paul on the mouth.

A more stinging indignity, to say nothing of its illegality, could not have been committed. Paul forgot his meekness. "God ever long will smite thee, thou whited wall," he exclaimed, the words of prediction leaping to his lips. "And do you sit there, as the exponent of the law, and yet break the law by commanding me to be smitten?" His vehement outburst ended here. He was reminded that, in using such terms, he was reviling God's high priest, and recovered himself instantly. "I wist not that he was the high priest," he said, either in real ignorance of the fact, or by way of apology, or ironically—it is hard to determine which—and quoted the well-known prohibition, "Thou shalt not speak against a ruler of thy people."

Was it because he had been a Pharisee, and had been struck by the order of a Sadducee, that he uttered the next words? Had that blow excited his old partisan hatred? Or did he, despairing of justice at that tribunal, prefer to gain a part of those present to his side by appealing to old associations, instead of being condemned by the whole? He knew well the sectarian animosities that were slumbering in the bosoms before him. He glanced again around the council. The Pharisees were numerous. He could divide the assembly, and he determined to do it. "I, for my part," said he, "am a Pharisee, a born Pharisee. The question in my case is one that touches the hope and resurrection from the dead. The bold stroke was successful. The unanimity of the council was at once broken. The Pharisees apostle to their feet, and surrounded the apostle, loudly assuring his innocence. "What if a spirit, or an angel, hath spoken to him—what then?" they cried to the Sadducees, warning them off as, frantic with anger, they rushed upon Paul. The tumult grew fierce. Paul, pulled now by one side, now by the other, was in peril of being torn apart. The watchful chief captain interfered. At his order a detachment of the guard marched in, surrounded Paul, and conducted him back to the castle. But that night, as he lay weary and dispirited upon his pallet, the room grew light with an unearthly Presence, and the Voice which had called and commissioned him, spoke words of clear and of encouraging promise.

III. Expository.

1. A Brave Rebuke (1-5).

1. Paul, earnestly beholding—R. V., "Paul, looking steadfastly on"—the same participle in the Greek which is used for the gaze of the disciples on the ascending Jesus, and of Stephen looking up to heaven—an intent, searching gaze; "the free and firm look" (Meyer); "the eager, anxious gaze" (Plumptre). Those who hold the hypothesis that St. Paul was afflicted with defective sight see in these words an indication of that infirmity. The council—the Jewish Sanhedrin, convened by direction of Lysias, that he might have "the certainty" of those things which Paul stood accused. The place of meeting on this occasion would not be the Hall Gazi, for that was within the sacred precincts, into which Lysias and his soldiers would not dare to intrude; but, according to Farrar, in the *chamash*, or booth. Men and brethren—R. V., simply "Brethren." I have lived—"I have administered" (Meyer); "my public life has been spent" (Farrar); "literally, 'I have used my citizenship'—used of the whole course of a man's social conduct" (Plumptre). In all good conscience—like before as after his conversion. He had never failed to do, whether as a persecutor or an apostle, precisely what he felt he ought to do. Before God,—He claims to possess a conscience "void of guile" towards God.

Summing the assembly with an intent gaze to analyze its elements and discover by what motives he may master the crisis, Paul probably recognizes some old acquaintances. He notes, probably, those who are his bitterest enemies. The preceding chapter, now anxious about his mission in building him, is essentially his friend, and has near by a sufficient protective military force. Paul, therefore, feels himself on high ground, and determines to take a bold initiative (Whedon).

2. And the high priest Ananias—the son of Nephobias, and raised to the high-priesthood ten years before Herod, king of Chalcis. See below. Commanded them that stood by him—the officers of the court; probably, Smote him on the mouth—

angered, perhaps by the equality implied in the term "Brethren," or by the assertion, on Paul's part, of blamelessness in God's sight. "He raged with a brutal cruelty, which reminds us of Jereboam's order of Baxter" (Plumptre). "For a Jew to order a Jew to be struck on the cheek was peculiarly offensive." He strikes the cheek of an Israelite, strikes, as it were, the cheek of the Shekinah (Farrar).

This high priest Ananias was one of the worst, if not the very worst specimen of the worldly Sadducees of that age. The Talmud states that he was a rapacious tyrant who, in his gluttony and greed, reduced the inferior priests almost to starvation by defrauding them of their tithes; and that he was one of those who sent his creatures with bludgeons to the threshing-floors to seize the tithes by force. He held the high-priesthood for a period which, in these bad days, was unusually long, a term of office which, however, been interrupted by his absence as a prisoner to answer for his misconduct at Rome. On this occasion, thanks to an actor and a conculine, he seems to have gained his cause, but he was subsequently deposed to make room for the high priest Eleazar, who, it is said, was a more upright man, and was dragged out of his hiding-place in a sewer to perish miserably by the dagger of the Sicarii (assassins) whom, in the days of his prosperity, he had not scrupled to sanction and employ (Farrar).

3. God shall smite thee.—Forgetting his Master's behavior in a similar exigency, Paul flamed up at this outrageous insult. His words were, however, not impetuous, but prophetic of the fate which befell Ananias five years later. Literally, "God is about to smite thee." Thou whited wall—"A figurative designation of the hypocrite, inasmuch as he, with his concealed wickedness, resembles a wall, beautifully whitened within" (Meyer). For sitest thou—R. V., "and sitest thou?" After the law—R. V., "according to the law." Smitten contrary to the law—It was the insulting illegality of the act—the smiting of a prisoner uncondemned and presumably innocent until condemned—which excited this indignant outburst. See Lev. 19: 35; Deut. 25: 2; John 7: 51.

Our blessed Saviour to us, in all His words and acts, the perfect pattern for all under all circumstances; by aiming at whatever He did in each case, we shall do best; but even the greatest of His apostles are so far from patterns only as they follow Him, which certainly in the case of Paul did not. That Paul thus answered, might go far to excuse a like fervent reply in a Christian or a minister of the Gospel, but must never be used to justify it; it may serve for an apology, but never for an example (Alford).—Give not thy tongue to sin, lest it take thee like a snare. A word unspoken is like a sword in thy scabbard, thine; if vented, thy sword is in another's hand. If thou dost to be held wise, be so wise as to hold thy tongue (Quarles).

4. 5. They that stood by.—The bystanders may have been either officers, or members of the council. Revileth thou God's high priest?—Do you reproach one who stands as God's representative? Can you be guilty of such an impiety? I wist not that he was the high priest.—Was Paul really ignorant that he was addressing the high priest? And if not, how could he be justified in making such a statement? On this question the commentators are hopelessly divided. It is contended, on the one hand, that the assembly was an informal one; that the high priest wore no badge of office, except a seat of honor; or, that Paul had been so long absent that he could not know the high priest personally; or, that his infirmity of vision prevented him seeing distinctly whom he addressed; or, that the official had fallen into such disrepute, and had been subjected to so many political changes, that it was often difficult to determine who held the office legally, the real high priest never always being the acting high priest. Lewis, indeed, maintains that Ananias was not the lawful high priest. On the other hand, it is contended that it is simply incredible that a man so familiar as Paul was with the arrangements of the Sanhedrin, should not recognize the high priest, and that he was speaking *apologetically*, in the sense of "I did not stop, in my haste, to consider," or ironically—"I could not suppose that one acting in so unbecomingly a fashion, could be the high priest"—"when he said, 'I wist not,' etc. It is written—Ex. 22: 28. The ruler—R. V., "a ruler."

2. A Great Disension (6-10).

6. One part Sadducees, and the other Pharisees.—The former skeptical, the latter orthodox and scrupulous. The Sadducees at this time held the chief offices. He cried out—Farrar condemns St. Paul's coarse and words on this occasion as unworthy and impetuous (see *loc. cit.*), and one R. V. holds a similar view; still Farrar admits that "St. Paul's exclamation may have been justified by some circumstances of the discussion which have not been preserved in the narrative." On the other hand, Paul's course in appealing to the sectarian sympathies of the Pharisees and thus dividing the council, has been justified and even praised by the majority of interpreters. Evidently he could not hope for a fair hearing, but he might at least gain for himself the sympathy of the larger and more religious part of those present by avowing his Pharisaic bias and preferences. I am a Pharisee.—He had been one; he still was one so far as their principal doctrines went. "He was an orthodox Jew in contrast to Sadducean naturalism" (Meyer). "Orthodox Judaism ought, by its own promises, to develop into Christianity" (Whedon). The son of a Pharisee—R. V., "a son of Pharisees;" *i. e.*, a born Pharisee. Of the (R. V., "touching the") hope and resurrection of the dead—where the Pharisees strenuously maintained in opposition to the Sadducees. Paul might have proceeded to show to the Pharisees present that the resurrection of Jesus was "the one thing needed for a proof of that hope and the resurrection of the dead of which they and their fathers have been witnesses." Called in question—"referring, seemingly, to what he had said in his speech on the steps of the Tower concerning the appearance of Jesus to him on the way to Damascus and at the Temple" (Howson and Spence).

On this "strategic spot" on the part of the Apostle, the celebrated Roman Catholic expositor, Cornelius a Lapide, holds the famous maxim, "Hic agitur heresis in pace of the church" (Howson and Spence).—Butly no defense of Paul for adopting this course is required, but all admissions to his skill and presence of mind. Nor need we hesitate to regard such skill as the fulfillment of the promise, that in such an hour the spirit of wisdom should suggest words to the accused, which the accused should not be able to gainsay. All prospect of a fair trial was hopeless; he well knew from fact, and present experience, that personal odium would bias his judges, and violence prevail over justice; he therefore uses, in the case of the maxim so often perverted to the cause of falsehood, "Divide and govern" (Alford).

7. 8. When he had said.—Had he not used a diversion like this, the judgment against him would probably have been as unanimous as it would have been unjust. Arose a disension.—His words had been an "apple of discord" dropped into their midst. "St. Paul well knew that these two parties were separated from each other by an internecine enmity, which was only reconciled in the presence of common hatreds" (Farrar). The multitude—R. V., "the assembly." Sadducees say—no resurrection.—So Josephus: "The Sadducees held that the souls of men perish with their bodies." In their materialistic view the soul was simply refined matter. Of course, then, there could be no resurrection, no rewards or punishments, nor immortality, no unseen world. Neither angel, nor spirit.—They did not believe in "spirit" as separate from body; nor in the angelic apparitions, the Pentateuch and elsewhere as distinct entities, but rather as transient manifestations of the sole spiritual Being—God. Pharisees confess both—*i. e.*, believe in both,

The effect of Paul's words was to suggest to the Pharisees—that, after all, the chief doctrines taught by him and his fellow-believers were much more the doctrines of their rivals, the Sadducees. It would surely never do, thought the Pharisee leaders, to unite with the Sadducees here, and put to death one who really is helping us, and doing our work in opposition to those hateful, unbelieving Sadducees (Howson and Spence).

9. Arose a great cry (R. V., "clamor")—a babel of angry voices. Party-feeling became instantly rampant. The scribes . . . Pharisees' part arose—R. V., "some of the scribes of the Pharisees' part stood up." They sided instantly with Paul, and took their stand around him to protect him from the Sadducees. Arose—fought; an angry scuffle, in which the Sadducees tried to get hold of Paul, and the Pharisees beat them back. Meantime the war of words was kept up. We find no overt—They loudly proclaimed his innocence. But if a spirit or an angel hath spoken to him—The R. V. omits the concluding sentence, "let us not fight against God," and brings out finely the apostrophe in the original: "What if a spirit hath spoken unto him, or an angel?" Meyer happily comments: "We may imagine the words uttered with a justifiably-treacherous look and gesture toward the Sadducees, to whom the speakers leave the task of supplying in thought an answer to this dubious question."

So in a similar manner Pilate asserted the innocence of Jesus. "Thus party spirit," observes Hess, "sometimes even forces us both to do and say things which a love of truth and justice would never have extorted from us" (Gloger).

10. Fearful lest Paul—pulled in pieces—R. V., "fearing lest Paul"—pulled in pieces—a disgraceful sight over the person of Paul, many of each party holding him and trying to capture him. Paul was faring hard in this tug of war. A second military rescue. The chief captain was responsible for the protection of this Roman citizen. From some post of vantage above the assembly he could witness the proceedings, and interfere when force became necessary.

Claudius Lysias, more and more amazed at the impracticability of these Jews, who first unanimously set upon Paul in the temple, and half of them in the barracks, determined that his fellow-citizen should not at any rate suffer so ignominious a fate, and once more ordered the detachment of soldiers to go down to snatch him from the midst of them, and lead him to the one spot in Jerusalem where the greatest living Jew could alone find security—the barracks of foreign consuls (Farrar).

8. A Divine Friend (11).

11. The night following—when exhausted with the excitement and perils of the past two days, and depressed in spirit as he lay in the lonely guard-room of the castle and reflected upon his present state and the uncertain future; possibly his depression led him to pray, and while in prayer he again felt into a trance. The Lord stood by him—a visible Presence. Be of good cheer, Paul.—R. V., omits "Paul." No upbraidings, no censure for anything past; only words of comfort, and an encouraging prediction. Must bear witness also at Rome.—His life was not to end here. His heart's desire was to be fulfilled. (Schaff comments upon the absence of any expression of sympathy for Paul on the part of the Jerusalem church. Paul had come bearing gifts; he had been hauled out of his own direction given by the elders; but there is no hint that the church was praying for him, or that any of them lifted up a voice in his defense.)

These words upheld and comforted Paul, 1, in the uncertainty of his future; 2, in the uncertainty of his liberation from prison at Caesarea; 3, in the uncertainty of his surviving the storm in the Mediterranean; 4, in the uncertainty of his fate on arriving at Rome. So may one triumph of divine grace and help be multiplied to feed five thousand wants and anxieties (Alford).

IV. Inferential.

1. Conscience must be obeyed, right or wrong. It is the ultimate standard of human action. Its word is "ought." All the more important then is it that conscience be rectified by the infallible standard of right—the Holy Scriptures.

2. There is "a sudden sense of anger, which ought to be controlled by which can hardly be wanting in a truly noble character. No character can be perfect which does not cherish in itself a deeply-seated, though perfectly generous and forbearing, indignation against intolerable wrong" (Farrar).

3. Where truth and error exist in a merely formal unananimity, it is hard for a good man to refrain from bringing on a collision by appealing to, or siding with, the truth.

4. "As much as lieth in you, live peaceably with all men."

5. The "still, small Voice" still speaks to us in hours of depression, with words of cheer, if only our ears are open to hear it.

V. Illustrative.

PAUL'S "STRATEGEM."

The true solution is to be found in the spirit of Paul's whole conduct during his visit to Jerusalem. He had not come thither to escape out of the way of danger, but, at the risk of bonds and death, to reconcile the sincere Jews, if possible, to the Gospel as the fulfillment of the Law. He desired to prove himself a faithful creature by his very testimony to Him whom God had raised from the dead. Both these objects might naturally be promoted by an appeal to the nobler professions of the Pharisees, whose *creed*, as distinguished from that of the Sadducees, was still, as it had ever been, his own. Of that creed faith in the risen Lord was the true fulfillment. He wished to lead his brother Pharisees into a deeper and more living apprehension of their own faith, and seeing now the hopelessness of gaining over the Sadducees, he made a last appeal to the party of which they remained a hope.

In the same honest spirit in which, on the previous day, he had declared his zeal for the Law as a point of contact with his zealous countrymen, he now proclaimed his faith in the resurrection as the common ground on which he invited the Pharisees to join him, and those who object to the first clause of his speech, should remember that the force lies in the last clause—"of the hope and resurrection of the dead I am called in question." This view is fully confirmed by Paul's own allusion to the present scene in his defence before Felix when he appealed to the Jews themselves to say whether they had found any offence in him as he stood before the Sanhedrin except for this one voice, "I wist not that he was the high priest," when I cried, standing among them, 'Touching the resurrection of the dead, I am called in question by you this day.' This is no apology for having in uttering that cry, but the deliberate recognition of what he knew to be the true ground of the charge against him. Just as he again told the Jews at Rome, "For the hope of Israel, I am bound with this chain" (W. Smith).

VI. Interrogative.

1. Was Paul brought before the Sanhedrin?

2. Where did it probably convene?

3. What address and statement did Paul first make?

4. What was there in it to enrage the high priest?

5. Who was the high priest?

6. What did he command?

7. What did Paul reply, and what was its meaning?

HEMORRHOIDS

Blind, Bleeding, and Itching. Positively cured by CUTICURA.

A warm bath with CUTICURA SOAP and a single application of CUTICURA will instantly allay the intense itching of the most aggravated case of Itching Piles. This treatment, combined with small doses of CUTICURA RESOLVENT three times per day, to regulate and strengthen the bowels, overcome constipation and remove the cause, will cure Blind, Bleeding, and Itching Piles when all other remedies and even physicians fail.

ITCHING PILES.
The Price of CUTICURA on account I was taken, for the first time in my life, with Blind Piles, so severe that I could hardly keep on my feet. I used various remedies for three weeks, when the disease took the form of Itching Piles, and growing worse. By advice of an old gentleman I took CUTICURA. One application relieved the itching, and I was soon cured. I wish to tell the world that in cases of Itching Piles the price of the CUTICURA is of no account. From an unsolicited quarter.

Dr. G. H. COLLINS, Tipton, Ind., says: "I used it in nervous debility brought on by overwork in warm weather, with good results."

The First Keen Twinge.
As the severe advances, the pains and aches by which rheumatism makes itself known, are experienced after every exposure. It is not claimed that Hood's Sarsaparilla is a specific for rheumatism—we doubt if there is, or can be, such a remedy. But the thousands benefited by Hood's Sarsaparilla, warrant us in urging others who suffer from rheumatism to take it before the first keen twinge.

Castor Oil.
One of the chief uses to which castor oil is now put is that of dressing and softening leather for boots. It was formerly used for dressing children's stomachs who were disordered. And an awful dose was now given of suffering children. Hood's Sarsaparilla, which tones the stomach, regulates digestion, and imparts strength to the whole body. Brown's Iron Bitters is incomparably better than castor oil, and more pleasant to take.

"I have had a troublesome cough for more than five years, and have had advice of three of the most skilled physicians; but I found nothing to relieve and cure me till I used ADAMSON'S COUGH BALM."
"Mrs. GEORGE A. ROBBINS, 'Riverdale, Me.'"
"I have found Liebig's Co's Amalgamated Extract of Witch Hazel the most satisfactory preparation of Witch Hazel, in every respect, of any I have yet seen."
J. G. GILCHRIST, M. D., "Professor of Surgery, etc." Cures Piles, Rheumatism, Neuralgia, and all pains. Sold in fifty cent and dollar sizes.

"A God-send is Ely's 'Cough Balm,'" writes Mrs. M. A. Jackson, of Portsmouth, N. H., on May 22, 1882. I had Catarrh for three years; had tried nearly all remedies, but to no purpose. Two or three times a week my nose would bleed quite freely and I thought the sores in it would never heal. Your Balm has cured me. This preparation is not a liquid or a snuff, and is easily applied. Price 50 cents. See adv't.

Scott's Emulsion of Pure Cod Liver Oil, with Hypophosphites, In Tubercular Diseases of the Lungs.

Dr. JOHN BARNSTON, Cortina, Mich., says: "I have prescribed Scott's Emulsion with satisfactory results in Tubercular diseases of the lungs, and Mesenteric glands, also in Neuralgia due to defective nerve nutrition."

When Building Up Again.
For the debility which follows malarial fevers there is nothing so beneficial as Parker's Tonic. It imparts vigor to the digestion and strength to the system.

A lady of Concord, N. H., writes, "for more than ten years was subject to severe darning pains in the head, with vertigo, and sometimes threatening death; tried DR. GRAY'S HEART REGULATORY, it cured me—no recurrence for many years." \$1 per bottle at druggists.

When You Want Pearlines, be sure you get what you ask for. The market is full of imitations. The genuine is manufactured only by JAMES FYLE, New York.

People with gray hair may conceal from the world the fact that they are becoming aged, and passing on to decay, by the use of Hall's Hair Renewer. It is a fact that this article restores, cleanses, brightens, invigorates and restores faded or thinning hair to its youthful color and luster, cheaply, quickly and surely.

Experience is Inexperience.
It is a matter of regret that in introducing Hood's Sarsaparilla, its proprietors are obliged to overcome a certain distrust by some people who have unfortunately bought worthless compounds mixed by persons ignorant of pharmacy. Messrs. C. L. S. C. are reliable pharmacists of long experience, and they make no claims for Hood's Sarsaparilla which cannot be substantiated by the strongest proof. And we say to those who lack confidence, read the unsolicited testimonials in favor of Hood's Sarsaparilla, and then prove its merits by actual personal test. We are confident you will not be disappointed, but will find it a medicine of great value, which can be implicitly relied upon. 100 Doses \$1.

Rheumatism
We doubt if there is, or can be, a specific remedy for rheumatism; but thousands who have suffered its pains have been greatly benefited by Hood's Sarsaparilla. If you have failed to find relief, try this great remedy.

"I was afflicted with rheumatism twenty years. Previous to 1881 I found no relief, but grew worse, and at one time was almost helpless. Hood's Sarsaparilla did me more good than all the other medicine I ever had."
H. T. BALCOM, Shirley Village, Mass.

Over the Sarsaparilla, he has not got to relief. I took Hood's Sarsaparilla. It has done great things for me. I recommend it to others."
LEWIS BURBANK, Biddford, Me.

Hood's Sarsaparilla is characterized by three peculiarities: 1st, the combination of remedial agents; 2d, the proportion; 3d, the process of securing the active medicinal qualities. The result is a medicine of unusual strength, effecting cures long to unknown. Send for book containing additional evidence.

Hood's Sarsaparilla tones up my system, purifies my blood, sharpens my appetite, and restores to me the enjoyment of life. J. H. HARRINGTON, 130 Bank Street, New York City.

Hood's Sarsaparilla beats all others, sold by all druggists. \$1 a bottle. Made only by C. L. HOOD & CO., Lowell, Mass. 100 Doses One Dollar.

LADIES DO YOUR OWN STAMPING. Embroidery, for embroidery; easily transferred, and can be sewed on any material, with material, etc. PATENT P. O. BOX, 100, 100, 100.

House for Sale or Rent.
Furnished house, 12 rooms, good stable, 3 acre land, within 30 minutes of State St. For sale, or to let for the year, or longer if desired. Apply to F. RAND, 100 State St., Medford, or to J. C. RAND, 117 Franklin St., Boston.

HEMORRHOIDS

Blind, Bleeding, and Itching. Positively cured by CUTICURA.

A warm bath with CUTICURA SOAP and a single application of CUTICURA will instantly allay the intense itching of the most aggravated case of Itching Piles. This treatment, combined with small doses of CUTICURA RESOLVENT three times per day, to regulate and strengthen the bowels, overcome constipation and remove the cause, will cure Blind, Bleeding, and Itching Piles when all other remedies and even physicians fail.

ITCHING PILES.
The Price of CUTICURA on account I was taken, for the first time in my life, with Blind Piles, so severe that I could hardly keep on my feet. I used various remedies for three weeks, when the disease took the form of Itching Piles, and growing worse. By advice of an old gentleman I took CUTICURA. One application relieved the itching, and I was soon cured. I wish to tell the world that in cases of Itching Piles the price of the CUTICURA is of no account. From an unsolicited quarter.

Dr. G. H. COLLINS, Tipton, Ind., says: "I used it in nervous debility brought on by overwork in warm weather, with good results."

The First Keen Twinge.
As the severe advances, the pains and aches by which rheumatism makes itself known, are experienced after every exposure. It is not claimed that Hood's Sarsaparilla is a specific for rheumatism—we doubt if there is, or can be, such a remedy. But the thousands benefited by Hood's Sarsaparilla, warrant us in urging others who suffer from rheumatism to take it before the first keen twinge.

Castor Oil.
One of the chief uses to which castor oil is now put is that of dressing and softening leather for boots. It was formerly used for dressing children's stomachs who were disordered. And an awful dose was now given of suffering children. Hood's Sarsaparilla, which tones the stomach, regulates digestion, and imparts strength to the whole body. Brown's Iron Bitters is incomparably better than castor oil, and more pleasant to take.

"I have had a troublesome cough for more than five years, and have had advice of three of the most skilled physicians; but I found nothing to relieve and cure me till I used ADAMSON'S COUGH BALM."
"Mrs. GEORGE A. ROBBINS, 'Riverdale, Me.'"
"I have found Liebig's Co's Amalgamated Extract of Witch Hazel the most satisfactory preparation of Witch Hazel, in every respect, of any I have yet seen."
J. G. GILCHRIST, M. D., "Professor of Surgery, etc." Cures Piles, Rheumatism, Neuralgia, and all pains. Sold in fifty cent and dollar sizes.

"A God-send is Ely's 'Cough Balm,'" writes Mrs. M. A. Jackson, of Portsmouth, N. H., on May 22, 1882. I had Catarrh for three years; had tried nearly all remedies, but to no purpose. Two or three times a week my nose would bleed quite freely and I thought the sores in it would never heal. Your Balm has cured me. This preparation is not a liquid or a snuff, and is easily applied. Price 50 cents. See adv't.

Scott's Emulsion of Pure Cod Liver Oil, with Hypophosphites, In Tubercular Diseases of the Lungs.

Dr. JOHN BARNSTON, Cortina, Mich., says: "I have prescribed Scott's Emulsion with satisfactory results in Tubercular diseases of the lungs, and Mesenteric glands, also in Neuralgia due to defective nerve nutrition."

When Building Up Again.
For the debility which follows malarial fevers there is nothing so beneficial as Parker's Tonic. It imparts vigor to the digestion and strength to the system.

A lady of Concord, N. H., writes, "for more than ten years was subject to severe darning pains in the head, with vertigo, and sometimes threatening death; tried DR. GRAY'S HEART REGULATORY, it cured me—no recurrence for many years." \$1 per bottle at druggists.

When You Want Pearlines, be sure you get what you ask for. The market is full of imitations. The genuine is manufactured only by JAMES FYLE, New York.

People with gray hair may conceal from the world the fact that they are becoming aged, and passing on to decay, by the use of Hall's Hair Renewer. It is a fact that this article restores, cleanses, brightens, invigorates and restores faded or thinning hair to its youthful color and luster, cheaply, quickly and surely.

Experience is Inexperience.
It is a matter of regret that in introducing Hood's Sarsaparilla, its proprietors are obliged to overcome a certain distrust by some people who have unfortunately bought worthless compounds mixed by persons ignorant of pharmacy. Messrs. C. L. S. C. are reliable pharmacists of long experience, and they make no claims for Hood's Sarsaparilla which cannot be substantiated by the strongest proof. And we say to those who lack confidence, read the unsolicited testimonials in favor of Hood's Sarsaparilla, and then prove its merits by actual personal test. We are confident you will not be disappointed, but will find it a medicine of great value, which can be implicitly relied upon. 100 Doses \$1.

Rheumatism
We doubt if there is, or can be, a specific remedy for rheumatism; but thousands who have suffered its pains have been greatly benefited by Hood's Sarsaparilla. If you have failed to find relief, try this great remedy.

"I was afflicted with rheumatism twenty years. Previous to 1881 I found no relief, but grew worse, and at one time was almost helpless. Hood's Sarsaparilla did me more good than all the other medicine I ever had."
H. T. BALCOM, Shirley Village, Mass.

Over the Sarsaparilla, he has not got to relief. I took Hood's Sarsaparilla. It has done great things for me. I recommend it to others."
LEWIS BURBANK, Biddford, Me.

Hood's Sarsaparilla is characterized by three peculiarities: 1st, the combination of remedial agents; 2d, the proportion; 3d, the process of securing the active medicinal qualities. The result is a medicine of unusual strength, effecting cures long to unknown. Send for book containing additional evidence.

Hood's Sarsaparilla tones up my system, purifies my blood, sharpens my appetite, and restores to me the enjoyment of life. J. H. HARRINGTON, 130 Bank Street, New York City.

Hood's Sarsaparilla beats all others, sold by all druggists. \$1 a bottle. Made only by C. L. HOOD & CO., Lowell, Mass. 100 Doses One Dollar.

LADIES DO YOUR OWN STAMPING. Embroidery, for embroidery; easily transferred, and can be sewed on any material, with material, etc. PATENT P. O. BOX, 100, 100, 100.

House for Sale or Rent.
Furnished house, 12 rooms, good stable, 3 acre land, within 30 minutes of State St. For sale, or to let for the year, or longer if desired. Apply to F. RAND, 100 State St., Medford, or to J. C. RAND, 117 Franklin St., Boston.

EDUCATIONAL.

East Greenwich Academy,

East Greenwich, R. I.

Complete courses in Literature, Music and Art with First-class Commercial College. Attention given to Industrial Science, preparing students for School of Technology, etc. Expenses moderate, easy of access, healthful in situation, located on Narragansett Bay, and Stoneington line from New York, one and a half hours ride from Boston. Fall Term, begins Sept. 1. Winter Term Dec. 1. Spring Term March 25. Send for Catalogue. Rev. O. H. FERNALD, A. M., Principal.

CONTENTS.	
Original Articles.	PAGE
The Welcome (poem).—Some English Silhouettes.—Prayer and Healing.	41
Suggestions Concerning Pastoral Work.—First Annual Conference in Mexico.—Words from the West.—Washington Letter.—A Great Revival. OUR BOOK TABLE.	42
The Sunday-school.	43
Advertisements. COMMERCIAL.	43
Editorial.	
Editorial Notes. A Positive Pulpit.—Protestant Activity in France. BRIEF MENTION.	44
Church News.	
Money Letters, etc.—Marriages.—Advertisements.	45
The Family.	
Selected Poem.—The Promise of the Father.—The Last Call.—Response to Mark Twain (poem). OUR GIRLS. A Daughter of the Pilgrims.—Selected Poem. THE LITTLE FOLKS. FOR YOUNG AND OLD. RELIGIOUS ITEMS.	46
Obituaries.	
Boston Y. M. C. Association.—How to Reach the Masses.—Ohio Wesleyan University.—A Special Plea.—Advertisements.	47
The Week.	
CHURCH REGISTER. HERALD Calendar. CHURCH NEWS. Portraits of Philip Embury and Wife.—Reading Notice, etc.	48

ENTERED AT THE POST-OFFICE, BOSTON, MASS., AS SECOND CLASS MATTER.

Zion's Herald.

WEDNESDAY, FEB. 11, 1885.

The human memory is a day-book on which every act of every day is self-recorded. Heaven keeps a ledger in which the recording angel copies the contents of the day-book. Hence when the "books are opened" in the coming day of doom, the reading of that terrible ledger will be confirmed by the records of each man's memory. No man will be able to deny its terrible indictments, but all will be dumb with confusion, shame and self-reproach. Seeing, therefore, that the accounting will be fearful "in the day when God shall judge the secrets of men by Jesus Christ," why wilt thou persist, O intelligent man, in adding to the records of judgment more of those evil deeds which are the seeds of "wrath" destined to bear their baleful fruit "in the day of wrath and revelation of the righteous judgment of God?" And, mark it well! Your daily evil deeds are to be judged by Jesus Christ, that pitiful Saviour, who is constantly saying, even while you sin, "Come unto me, and I will give you rest." How terrible it will be for you to hear Him say in that coming judgment day, "Depart from me!"

A man is capable of deciding whether his influence is for good or evil, but no man can estimate the measure of his influence, whether it be good or evil. Longfellow tells us that

"Each one performs his life-work and then leaves it;

Those that come after him will estimate

His influence on the age in which he lived; but this, though true in part, must be taken with qualifications. It is true of such leading minds as Wicliffe, Erasmus, Luther, Wesley, etc., that posterity reaches a just judgment concerning the good or evil results of their work, but it is never able to estimate, with anything like exactness, the extent of those results. None but the Omnipotent One can do this, seeing that no other eye can trace it from mind to mind, from the moment of its birth to the end of time. To a man whose influence is evil, this thought should loom up like a thick cloud burdened with the force of a whirlwind. To him who is conscious that his work "makes for righteousness," it is as a brilliant rainbow having the promise of a divine unfolding in the day of doom which will fill him with ecstatic and never-ending joy. Which is it to thee, O immortal man, a cloud or a rainbow?

A POSITIVE PULPIT.

A clear and unhesitating expression of the preacher's conviction as to revealed truth, does not imply harshness or lack of human sensibility. There is too much simple sentiment in reference to the law of God, in our days, and it is permitted to take the place of Revelation and to quench conviction. There is nothing more manly or impressive than a calm, uncolored, unapologetic expression of opinion founded upon a careful study of the Word of God. There is a harsh, denunciatory, exaggerated, dogmatic, declamatory way of putting the truths of the Bible which is offensive both to good taste and to Christian sensibility; and there is also a hesitating, doubtful, depreciating way of presenting the divine law, and a timid neglect of serious truth, far more perilous in its consequences than the former.

Men that reject the Bible, or interpret it simply in accordance with their own preconceived views of the divine economy, or who are ready to find contradictions in it, to throw over freely portions of it when submitted to an unfriendly criticism, and to deny its supernatural inspiration, speak without qualification or restraint. The positive dogmatism and self-assertion of these rapid critics go much further, often, to secure for them a large and willing following than any force of argumentation or exhibition of broad scholarship. There is an amazing and awful power in a positive declaration which seems to be inspired by an equally well-assured

conviction. It matters not that the great body of well-trained Christian ministers hold to a very different judgment in reference to the historical statements of the Bible and its declarations in regard to the condition of the race and its need of remedial grace, nor that nearly the whole force of the evangelical religious press opposes itself to the teachings of Rev. Heber Newton, of New York city, or that his opinions are in utter opposition to the doctrines of the church which he has solemnly vowed that he accepted, and to the requisitions of his superiors whom he has promised to obey; in spite of all this, his church is thronged. His audacious assumptions are readily accepted, and it is openly affirmed that if he should be deposed for heresy, his church will stand by him. Even so liberal a paper as the Springfield Republican becomes wearied at the monotony of "his continual harping on the things that he doesn't agree with in the prevailing Christianity of the church of which he is a minister;" but such a positive and persistent declaration against received truth will usually gather its crowd of willing sympathizers.

An intelligent friend shrewdly remarked in our hearing, the other day, that we have fallen upon an hour when it has become easy to doubt, to float away from the immutable principles of truth, and to throw off the restraints of the Bible and the inward convictions of the Holy Spirit. Men catch readily, especially young men, at the speculative utterances of certain religious teachers, and the positive adverse criticisms of traditional doctrines pervading the literature (especially the periodical) of the day, and yield themselves to indulgences, and recklessness as to the future life, that would have occasioned a shudder, or have been almost morally impossible, some years since. To this laxity of doctrine may be readily traced the prevailing and growing looseness in the observance of the Sabbath, in the attendance upon religious services, and the absence of great, sweeping religious reformations. And to this same condition of things, as showing the legitimate result of weakening the force of the divine law and its retributions upon the conscience of men, we may as certainly trace the abounding frauds of the hour, the increase of social immorality and divorce, the gambling forms of trade actually clamoring now to enter the precincts of the church and to assist in its support and the administering of its charities, and the low standard of personal consecration on the part of professed Christians.

It is very significant to notice the agitation occasioned by one strong breath of positive conviction coming from an unhesitating acceptance of the law of God as revealed both in nature and in Revelation. Nothing has of late so stirred the habitual placidity of our liberal exchanges as the robust, well-reasoned, frank and honest paper of that eminent Biblical and philosophical scholar, Prof. W. G. T. Shedd, on "The Certainty of Endless Punishment." This impressive truth he enforces not by an appeal to the Scriptures, which would have been a much easier task, but to admitted sound ethics and pure reason. It is an easy matter to intimate that the very utterance of such a doctrine is its best answer; that it is a resurrection from a long-uninterrupted grave; that it is opposed to the tender sentiments of the human heart; that it is something that once served to frighten the weak-minded, but that the world has grown out of the terror of it. It seems almost to be forgotten in these days that we are in a universe of law and cannot escape from it. Bishop Butler somewhere says, in substance, that the world is as it is, we cannot change it; that consequences will be as they will be, we cannot alter them; and why then should we seek to deceive ourselves? Our opinions or sentiments will not change the truth of God, or defend us from the consequences of disobedience.

In such an hour as this, it becomes every true minister to declare constantly and earnestly the whole counsel of God. There is nothing so momentous in human history as the appearance, life and death of the Son of God, and there are no events in the world's record of which we have such absolute assurance. There is nothing so impressive in all the facts of the universe as the revelation of God's interest in human salvation. What meant that divine life with its supernatural purity and power, and its mysterious termination? It cannot be overlooked. Its full significance cannot safely be depreciated. It pours light on the moral condition of the race, upon the nature and peril of sin, and upon the one divine plan of raising manhood, ultimately, to its intended high seat near the throne of God. These doctrines of sin, of a vicarious atonement, of an

absolutely requisite new spiritual birth, of an inconceivable but rational retribution following a voluntary disobedience and a voluntary rejection of the one divine revealed scheme for pardon and moral regeneration, must be constantly, tenderly, and from a profound conviction of their truth, urged upon the men and women of our generation, if we would be esteemed consistent Christian believers and would stand blameless as to our brother's immortal destiny at the judgment-seat of Christ.

PROTESTANT ACTIVITY IN FRANCE.

There is a very gratifying amount of activity among the Protestants of France, notwithstanding the coolness experienced from the state authorities. The commission on the annual appropriations to the Protestant churches threatened to diminish largely the subsidies to the Protestant faculties of theology, but they were finally appeased with a reduction of the stipendiums awarded to struggling students for the ministry.

There is a spirit abroad in the extreme radical party to stop all aid to any of the churches, and the Protestant faculties, and, indeed, the churches also, being destitute of any endowment, would scarcely be able to continue their work without considerable State support.

The French Republic is now passing through a period of great difficulty, both from without and within, which must end in serious consequences unless the moderate Republicans rally to the support of the government and put a break on the modern Jacobins whose sole aim seems to be the destruction of everything in the hope of finding some advantage in a new deal of the political cards.

If the Commission on the Budget for Public Worship had been present at the sessions of the two faculties of Paris and Montauban on their opening days, and seen the vitality and good sense which they displayed, it is more than probable that not even the bursaries would have been curtailed of their accustomed assistance. The trouble with the great majority of the radical and liberal members of the French Chambers, is their absolute ignorance of the debt they owe to Protestantism for the success of the liberal cause.

But notwithstanding the Damocles sword hanging over them, all the theological faculties of Paris, and, indeed, of entire France, began their winter's work with great zeal, and with a courage that it would seem must gain for them the sympathy of many members of the Chambers. But no one can foretell which way the wind will blow in so irresponsible a body as that of the French Parliament, and it will be wise to be prepared for the worst in case there should be an unfavorable turn in affairs as regards the aid of the State. And this state of uncertainty now causes a good deal of activity as a means of giving courage and hope in a crisis.

The theological circles of Paris are now making quite an effort to reach a consolidation of the churches in the common interest, and to this end they have established a theological society composed of the pastors of the different churches with men of different tendencies; and in this circle a goodly number of effective things have been done.

And in the same line of action the two provincial synods of the Lutheran Church have convened in Paris and at Montebillard to consider the situation of their churches at the present time; the Lutherans having suffered a great reduction of numbers in the loss of the Provinces of Alsace and Lorraine. These synods have petitioned the French Senate to reject the bill before them which forbids teachers to undertake any other duties than those of their schools. This blow is aimed at the Catholics, but it hits Protestant teachers quite as hard, for many of these cannot live without earning a little as organists and in other occupations allied to the church. These same bodies have also resolved to establish a synodal fund for the aid of needy pastors and students, which may do much towards mitigating the blow that they are likely to receive from the State.

The Lutheran Church has, in Paris especially, received quite an impetus from a very successful work from the pen of the first Lutheran preacher of the French capital, Rev. Felix Kuhn. It is entitled, "Luther; his Life and his Work." This was quite a venture on his part, because the prejudice of the French is so great against the Germans that they listen with suspicious ears even to the father of the Reformation. But Kuhn's presentation of the great Reformer is so peculiarly clear and attractive, that the book has made its way among the friends of Zwingle, and even among the Wesleys. It is written in ele-

gant French, with many quotations from Luther's letters, and extracts from his famous "Table-talk," that seem as if they must be original in that tongue.

Through this medium many a French scholar and theologian will make his first acquaintance with Luther and the aims of Protestantism, and will award to him the praise of having been the founder of evangelical liberalism. The following short extract from its closing pages will show how well calculated it is to stir up the French spirit: "Luther not only overthrew idols and paved the way for all of our modern liberty, he did still more and greater things. He did a work of unfathomable influence when he freed the human conscience. He found again and brought to light the highest thought of Christianity, namely, the certainty of divine love and the salvation of men, which is the well-spring of all liberty and every joy." This work of Kuhn is likely thus to make an era in the history of civil and religious liberty in France.

BRIEF MENTION.

We have received a very neatly-printed and illustrated Calendar for 1885, issued from the Methodist Episcopal press in Mexico and compiled by Rev. J. W. Butler. It makes an excellent evangelical tract, as well as a serviceable and beautiful almanac.

The *Homiletic Review* for February has a fine collection of substantial articles upon topics of present interest in the moral and religious world. It has, also, seven short discourses and a collection of homiletic and illustrative miscellany. It is an able and instructive periodical. New York, Funk & Wagnalls. \$3 a year.

The "American Church School for Christian Workers" is the title of a new departure at Chautauque. The school will be in charge of Dr. Geo. P. Hays, of Denver, Col., moderator of the Presbyterian General Assembly at Chautauque will be held here, known as the "American Church Sunday-school Normal Course."

We are indebted to some member of the faculty of the University of Rochester, N. Y., for its annual catalogue. The college gathered into its various classes 133 students. Its honored head is Rev. Martin B. Anderson, LL. D. Among its faculty we find still the name of our esteemed friend, Prof. Samuel A. Lattimore, Ph. D., LL. D. This college has a high reputation for good scholarship.

Inquiries are often made of us in reference to the present address of Dr. A. Stevens, former editor of this paper, and author of the "History of Methodism." Dr. Stevens is now in Geneva, Switzerland, in his usual health, busy with his pen, as our Methodist papers show, and writing as vigorously as ever. His address is 2 Place Metropole, Geneva, Suisse.

Rev. Joseph H. Mansfield, the vigilant and vigorous pastor of the Malden M. E. Church, knows how to use effectively printer's ink, if not a writing fluid, in attacking the "prince of the power of the air." He floods his congregation with a handsome monthly sheet entitled the *People's Paper*. Its marked features for February are, a full report of the memorial services of Mrs. Mary Sawyer Sargent, and a capital letter from Atlanta, Ga., from Miss Hannah B. Haven. The paper has a fine cut of the church, now doubly attractive without its debt.

There has been no period for several years past when our exchanges have chronicled so many revivals and additions to the churches. The awakening spirit seems to pervade the whole country. The striking feature is the prevalence of the work under home agencies, although many evangelists are laboring with great success. We trust this gracious movement has but just begun. May it deepen where it has commenced, and spread over all the land!

The radical temperance men of Maine issue a wide-awake weekly sheet, entitled the *Portland Herald*. It attacks the great foe to our race—its peace, prosperity, virtue and piety—liquor-selling, without gloves. One of its busiest writers is our irrefragable and noble brother, Rev. John Colburn. He lives his soul in its successive numbers with characteristic force and point. We bid God-speed to every honest endeavor to destroy intemperance.

The English Illustrated Magazine for February has a finely-illustrated paper on the "Shakespeare Country"—the conclusion of an article commenced in the January number. It has also an illustrated sketch of North Castle, and the conclusion of "The Dramatic Outlook," also illustrated, with other continued articles. This is a beautifully published monthly, filled with popular contributions. New York: Macmillan & Co.

We had a very pleasant call at the office from Rev. John Potts, D. D., of Montreal. He has been spending a few days in the city, preaching at Dr. Cullis' chapel, where an interesting spiritual work is in progress. Dr. Potts is one of the ablest and most popular of our Canadian Methodist preachers. His services in Boston have been greatly enjoyed.

It is a small matter to correct, but it is an error in fact, in an interesting historical sketch of Methodism on the north Pacific coast, printed upon the editorial page of the *Pacific Christian Advocate*. The writer speaks of the first wife of Rev. David Leslie as bearing the name of Peirce, and being the elder sister of the editor of *Zion's Herald*. Her name was Mary Kinney, daughter of Judge Bradford Kinney, of Plainfield, Vt., and sister of the editor's mother—the wife of Rev. Thomas C. Peirce. She was every way a noble woman, a devout Christian, of strong mind naturally, a devoted mother, a saint on earth translated to heaven.

Mr. F. E. R. Hamilton, the youngest brother of Rev. E. W. Hamilton—a student in Harvard College—has won the first of the Old South prizes. A prize of \$40 was offered to any graduate of the Boston High and Latin schools who should present the best essay on the question, "Why Did the Pilgrim Fathers Come to New England?" Sixteen essays were offered, many of them of marked excellence, but Mr. Hamilton's essay took the precedence. While passing through the Latin School, Mr. Hamilton won three first-class prizes, in different years. We trust these happy omens will prove significant prophecies of future excellence and usefulness.

It would be a peculiarly appropriate, as it would be an invaluable, service to the church in this centennial year, if our agents in New York would issue a neat, cheap edition of Stevens' History of Methodism and of the M. E. Church, in a box, and our ministers could be induced to give personal attention to secure its purchase by every Methodist family in the land. No church has such a history or such a historian. It would be one of the best results of the centenary year. If these delightful, inspiring and spiritual volumes could be thus widely circulated.

The Massachusetts Woman Suffrage Association makes its annual, and always effective, appeal to the legislature for the extension to the sex of the right of municipal suffrage. The petition urged with much force the fact that, "The stranger who fights in the grog-shop, the husband who beats his wife until she is senseless, and the staggering drunkard, are all welcomed to a full share in the government. They help elect the men who are to make laws for women. They may vote for every officer from the president down. But the sober, industrious, law-abiding women are only trusted to vote for members of the school committee!" The women show good courage, faith in the future, the force of deep conviction, and the gain of perseverance, in their struggle to secure a recognition of their claim to a right to share in the government under which they live and which they support by the taxation of their property.

The *Andover Review* for February opens with the first paper by Prof. Gerhart upon "Reformation Theology," which is devoted to its historical antecedents. It is a very thoughtful and suggestive article. Rev. H. A. Simson, of Worcester, discusses ably and practically the serious social question of pauperism. Dr. Stanley Hall has a paper upon "The New Psychology." Mr. Francis Booth shows how constantly barbarisms are imposed upon the English language by the pure English, and Rev. F. L. Ewen writes upon "John Wicliffe." The editorial topics, as usual, are fresh and vigorously treated. Prof. F. P. Gordy, Ph. D., has an appreciative and critical review of President Porter's "Elements of Moral Science." The number is substantial rather than brilliant, but fully sustains the high rank already reached by this able monthly.

A number of changes have occurred in the occupants of the rooms in the Cranford Building, with the removal of the Law School. Among others, we are permitted to welcome Mr. Warren P. Adams, of the Broadway Church, South Boston, the New England representative of the house of Sheldon & Co., the well-known school text-book publishers of New York. His room is No. 4, where he will be happy to meet any of our educators, and call their attention to his valuable list.

The College Philological Society of Boston University has arranged a course of three very attractive entertainments, to be given in Jacob Sleeper Hall for the benefit of the reference library of the institution. They will occur on successive Thursday evenings, commencing the 12th. The first will be a lecture by Wm. T. Harris, LL. D., upon five great paintings, illustrated by the stereopticon. We need not say that this will be a rich treat. Monday, the 19th, Miss Annie P. Cull, of Lasell Seminary, will read "Midsummer Night's Dream," with music. On the 26th, Col. T. W. Higginson gives his graphic and amusing description of a "New England Vagabond of the Last Century." Tickets for the course, \$1; for a single lecture, 50 cents. For its intrinsic interest and the excellent entertainment will be well patronized. Tickets can be had at 35 Bromfield Street, and at 12 Somerset Street.

Bishop Huntington will hardly feel gratified with the singular contribution found in the last issue of the *Catholic Review*, suggested by the late death of our son, in taking upon him a vow of chastity, poverty and obedience. The article intimates, audaciously and sanctily, that it is "a case of heresy," and goes on to relate that when the Bishop was serving a Unitarian Church in Boston, he visited a "mission" held in that city by Father Hecker and a band of his Paulists. Conversing freely and intimately with these Protestant perverts to Romanism, he gave them to believe that "he was at heart a Catholic, and that his submission to the church was only a question of time." The writer intimates that he was at the same time negotiating with the Old South Church to become their pastor, and finally entered the Protestant Episcopal body. The writer thinks it is not strange that the son of one of such "versatile sentiments" should "take it into his head to play Catholic in a Protestant Church," and intimates that the extraordinary vows were proposed to save the young man from apostatizing and joining "the true Catholic Church." However ungenerous and unfounded (and doubtless they are utterly so) the statements and reasoning of the writer, the article evidently shows that the Catholic Church intercepts this new ritualistic movement in the Protestant Episcopal body as a move in the direction of Romanism, giving ample promise that the final step will not be long delayed.

A ministerial brother in an important charge in Indiana, writes to the editor of *Zion's Herald*:—"I have taken *Zion's Herald* about five or six years, and had decided to discontinue, but when the time came to write this, my courage failed, and I send the multitude of I like your paper very much, and so does my wife."

I find very many complaints, especially in our town and city churches, of the non-attendance of unconverted persons upon our church services during the interval of Sabbaths. There are many excuses to be offered, the same difficulties, judging from a late editorial. The complaint in this part of the West is very general. Within three or four years it has become a habit with many of the skating rink craze is evidently contributing to this state of things. To attend a skating rink is considered, by most people, more respectable than to go to a dance. Hence our young people, and indeed very many married people, from professed Christian families, as "we" have heard, "church officers," and "elders," are now spending their Sabbaths in the same old difficulties, judging from a late editorial. The complaint in this part of the West is very general. Within three or four years it has become a habit with many of the skating rink craze is evidently contributing to this state of things. To attend a skating rink is considered, by most people, more respectable than to go to a dance. Hence our young people, and indeed very many married people, from professed Christian families, as "we" have heard, "church officers," and "elders," are now spending their Sabbaths in the same old difficulties, judging from a late editorial.

Our church members are now church officers are, in hundreds of cases, officers of many of these "lodges" and "posse," and hence their influence is keeping not only unconverted people from our week-evening services, but very many church members, and among them not unfrequently leaders, stewards, and other church officers. The excuse very frequently is, "with regard to the lodge officers especially, 'If we do not attend, we must pay a fine.'"

A large circle of friends will hear with sincere sympathy of the death of the only daughter of Prof. Prentiss, of Wesleyan University, Middletown, Conn. She was a young lady of peculiar loveliness, both of person and character, with a cultivated mind and attractive manner, giving rare promise of a beautiful and useful womanhood. Her union with one every way worthy of her affections—Mr. Merrill, a member of the faculty of the University—had been postponed by her illness, but was consummated in the last month of her life—a solace to the sufferer, and an opportunity for her friend to prefer to her the tenderest offices in her final hours. There was a rainbow upon the cloud. The blessed Gospel, which had been the wonderful support of her mother in hours of mortal weakness and in death, and also of a beloved brother—a young man of rare talents and great promise—who preceded her to heaven more than a year ago, sustained her when called to yield up her cherished earthly expectations, and to surrender the tenderest human chords. It is the same marvelous miracle of faith which has supported the saints in all ages, and is the unanswerable argument in proof of the supernatural origin of revealed religion. What a meeting that must have been, as the heavens opened, and the mother and her two precious ones were again united! The sincerest sympathies and prayers of his brethren will be given for the deeply-bereaved father and family in this hour of acute sorrow.

Our brother, Rev. I. L. Hauser, some years since a missionary in India, and just on the eve of returning to arrange for the development of a very important and promising form of industry in that country, has been called to pass through severe family affliction. His son, an excellent young man, of pronounced Christian character and much promise, who has been in a business position in Greenwich, R. I., died there after a short and severe illness, Jan. 30. He was born at Bijpur, North-West Provinces, India, Aug. 12, 1856. Our afflicted brother and his family will have the sincere sympathy of his many friends.

The trustees of the Soldiers' Home in Chelsea make an affecting appeal to our citizens for additional funds to meet the requisitions for hospital connected with the Home, and of their current expenses. This institution has a special claim upon the sympathy of every patriotic citizen. There will be a great fair held in its behalf, commencing April 7, to continue for ten days, and an earnest request is made to all the towns and cities in the Commonwealth to have booths and tables at the fair. Gen. A. P. Martin is president of the executive committee, and Hon. Henry B. Poore, treasurer.

The sixth annual report of the State Board of Health, Lunacy and Charity shows a very efficient supervision of the dependent and imperfect classes in the community, and a good condition of the institutions in which they are gathered. Full reports are published this year of a thorough visitation to the almshouses of the State. The reading of this exhaustive document will convince any persons who may have inferred from the singular public examination of a few years since that Massachusetts was abusing her paupers, that every dictate of humanity is met in her care of the helpless, and that few States have such ample and wisely-arranged systems for their aid, and for the limitations and cure of poverty and crime. Nothing is lacking but adequate legislation and a vigorous police for the closing up of the liquor traffic. We might almost close the doors of these great pauper caravansaries, diminish the schools of reform, lessen the crowds in the insane hospitals, and largely limit the State tax, if it were done. The report of the Board and its officers is a document of much interest, and should be carefully read by our legislators and citizens generally. Special attention has been given this year to the discussion of the cholera and the sanitary precautions it renders necessary. The whole report in the department of health is specially interesting and instructive.

We have received from Rev. Alonzo G. Shears, M. D., of Wesleyan University, 1843, a copy of a sermon preached at the death of his excellent wife, by Rev. H. N. Powers, D. D. The neat little memorial addition to a number of poems by Dr. Shears and others, with a short sketch of Mrs. Shears by her husband. The Doctor has had a varied scene of activity as a clergyman, physician, and educator. His domestic life, until the great shadow fell upon him, has been peculiarly blessed. He finds solace in his sorrow, from his pen, and his fugitive pieces are freely bestowed upon the press, which seems greatly to appreciate them. He has now an editorial chair upon *Loomis' Musical and Masonic Journal*, New Haven, Conn.

The fifty-seventh annual exhibition of the Chautauk Hall School was held in Music Hall, Tuesday afternoon, Feb. 3. The hall was well filled with an interested audience, who listened attentively to the vast and unbacked programme, the exercises reflecting the highest credit upon the teachers who had them in charge. The Latin dialogue was a feature deserving special commendation. The school presented a fine appearance as they marched into the hall to music by the Cadet Band and seated themselves on the platform and in the adjoining galleries. Nearly one-third of the number are now girls. The prizes were awarded by Mr. Charles Cushing, the former principal, as they were called by Mr. Ladd. In the evening several of the class organizations dined at Young's.

It seems almost like a confession of judgment for the Grand Army Posts to be circulating petitions to the Legislature, praying for such a change in the lottery law as to exempt that body from its provisions, while the trial in the Stoughton case is still undecided. If gambling is wrong and ruinous, why should exemption be made in behalf of the Grand Army? If not, why should there be any inhibition? The civilized world has long been convinced of the evil and peril resulting from lotteries. The United States Post Office has been closed against the circulation. No defence of it, in modern times, has been offered from an intelligent pen. They are immoral, every form of them—even when covered by the false sanction of a church fair. We know our brave and moral soldiers cannot generally desire such a breaking down in the law of the Commonwealth. Certainly, as Christian men and ministers, we shall earnestly use all our influence to flood the General Court with counter-petitions, and shall on every proper occasion openly protest against any weakening of this wholesome law.

The anxiety of England has been terribly diverted from dynamite to the perilous condition of the army in Egypt. The newspapers have ceased crowding their columns with minute descriptions of suspected conspirators and appeals to this country to enter upon the well-nigh impossible work of preventing Irishmen from making our cities the base of supplies for this barbarous work, and now fill after page with the sad details of the success of the Mahdi in taking Khartoum through the treachery of Arab officers in Gen. Gordon's little army, the probable death of the heroic and self-sacrificing Christian hero himself, the great peril of portions at least of Gen. Lord Wolseley's army, and the possible influence upon the Mohammedan world of the unexpected successes of the False

Prophet. The news for the next few weeks from Sudan will be eagerly awaited. The English administration is thoroughly aroused, and the most effective measures are hastened to meet the serious exigency.

The Lawrence (Mass.) *Daily American* has a suggestive paragraph under the head of ministerial items:—"Our city strikingly illustrates some of the advantages of the Methodist itinerancy. During the stay of the Methodist minister—last year, now only on his second year, eight at least of our churches have severed relations with their pastors, and many of these churches are yet without pastors, and every pastor who comes here, without any delay, loss of pastoral care, or the unpleasant and painful friction so often seen in other churches. In the small State of Vermont there are nearly fifty churches of a single orthodox denomination without pastors. The ratio for that denomination must be equally large in all the New England States. A good authority has recently declared that in Boston, and in the radius of miles thereabout, there were enough unemployed clergymen to supply all the vacant pulpits of that church in all these States. Surely, these facts indicate the need of some vigorous and potent remedy to aid in the supply of churches and the stationing of preachers. The Methodist plan is not perfect, no human-made plan will be, but experience shows that it is a long trend in the right direction."

Joseph Cook had his usual large audience last Monday. His whole service was remarkably vigorous and effective. His opening topic was a consideration of the present aspect of the question of Spiritualism. Societies in England and America are now engaged in its investigation. No report can be expected for several years. Nothing has yet appeared to give any countenance to modern spiritualism. Mr. Cook answered the question the affirmative, that Buddhists are inspiring works on occult sciences in England and America as opposing Christianity.

As to free trade and protection, he said he was a provisional protectionist and a conditional free trader.

The lecture was upon the firm ground for the defence of Christianity found in the four epistles of Paul—the Romans, Galatians and the two Corinthians—as admitted to be authentic by the leading rationalists of the day. Next Monday he will speak upon "Constitutional Prohibition—St. John and Demetrius." His lecture will be upon the thorough destruction and passing away of the five great opposing theories to supernatural Christianity. It promises to be a lecture of special interest.

We hope none of the preachers will fail to make an effort to secure new subscribers for the Herald. An increase of the list has been reported from many of the churches, but we are sorry to say not from all. If each pastor would make an effort, no doubt new names could be secured on every charge. Let the effort be made, and if it is not convenient for the subscriber to pay now, the money can be handed to the preacher any time before the meeting of Conference in April.

A CORRECTION.

Please allow me through the *HERALD* to make a correction of the records in the Year Book of the N. E. Southern Conference. Rev. O. H. Fernald is put down as president of the Conference Temperance Society. E. D. Hall was re-elected president, and O. H. Fernald as first vice-president.

H. W. CONANT, Sec'y.

The Churches.

MASSACHUSETTS.

NEW ENGLAND CONFERENCE.

The following churches have reported as given their accessions since the last report:—

STATION.

	Accessions from Probation.	Accessions from Baptism.	Accessions from Letter.	Accessions from Conversion.
Boston, Temple St.	1	1	1	1
" Bromfield St.	2	2	2	2
" People's Church.	40	3	1	1
" Winthrop St.	21	6	4	6
" Dudley St.	4	4	2	2
" Washington Village.	2	4	2	2
" City Point.	9	3	7	7
" Dorchester.	7	1	6	6
" Roxbury.	4	1	6	2
" Meridian St.	9	7	5	12
" Saratoga St.	2	2	5	5
Charlestown, Monument Sq.	14	2	7	15
Somerville, Union Sq.	1	1	1	2
" Park Ave.	3	3	1	3
Chelsea, Bellingham.	33	4	23	75
Winthrop.	2	2	2	2
West Medford.	4	1	2	1
Malden.	4	1	2	1
Lynn, Common St.	7	1	1	6
Boston St.	10	7	3	10
Salmon Falls Chapel.	17	10	2	20
Gloucester, Prospect St.	25	1	4	35
Newburyport, Washington St.	5	1	3	3
Watertown.	3	1	1	1
Hyde Park.	33	2	2	3
Franklin.	4	2	3	2
Maynard.	2	2	3	12
Marblehead.	1	1	2	2
West Worthington.	2	2	2	2
South Worthington.	1	2	2	2
Thirty-one Charges.	268	61	64	52

per number. Send your order for New England to
James P. Magee, Agent
 419 38 Bromfield St., Boston,

BOSTON Y. M. C. ASSOCIATION.

The Boston Young Men's Christian Association is enjoying unusual prosperity in all departments of its work. The rapid development of nearly every line of work in which it is engaged has indeed exceeded the highest expectations of its friends. Its present membership is 4,004—a gain of 849 since the occupation of the new building. The number of members a year ago, when the annual membership fee was raised from one dollar to two dollars, was 3,641, so there has been a gain of 363 notwithstanding the increase. The gymnasium has a membership of 811.

Eight hundred and fifty-four tickets for the eighteen fall classes were taken out by young men, and up to the present time there have been 149 tickets taken out for the six spring classes. The list of studies pursued by these classes is as follows: Book-keeping, commercial arithmetic, elocution, English literature, English (for Germans), French, free-hand drawing, German, Hebrew, male chorus music, orchestral music, mechanical drawing, New Testament Greek, penmanship, physiology, Spanish, short-hand and vocal music.

It is estimated that the average daily attendance by young men upon the various departments of the Association is nearly 1,500. Among the special features of work is the German Branch, which has a membership of 90, under the particular direction of its general secretary, Mr. Rudolph Kaiser. They conduct religious services every Sunday afternoon at three o'clock, a literary class on Tuesday evening, Bible class on Thursday evening, and a class for teaching English to Germans on Friday evening. They have concerts and lectures. All these are conducted in the German language. They pay special attention to German young men who are constantly landing in this city without work and without acquaintances.

The Boys' Branch holds weekly meetings on Wednesday evenings, with an average attendance of about forty boys. Instruction is given them in the elementary branches. Concerts and lectures are frequently given. A boys' prayer-meeting is held on Sunday evening, with an average attendance of twenty-five. Over 700 boys have, with the consent of their parents, signed the pledge against tobacco, profanity, and intoxicating drinks.

The Tremont Row Branch, the new enterprise of the Association, was contemplated in connection with the purchase of the site where the new Association building now stands. The labor of reorganizing the work of the Association at its new building has delayed the establishing of this branch until now. The location of the new branch is at No. 10 Tremont Row. A pleasant reading-room has been fitted up. The morning prayer-meeting for young men is held from 8.30 to 9, and has an average attendance of 50. The employment bureau is held from 9 to 11, with an average attendance of 75. The noon prayer-meeting is held from twelve to one, attendance varying from 50 to 120, almost exclusively men. Evening classes and other meetings are about to be established.

Religious services at the main building, in addition to those already mentioned, consist of a Bible class on Sunday at 9.15 A. M., a service of song at 4.30 P. M., a young men's prayer-meeting at 9 P. M., evening prayers daily at 9.45 P. M.

It would be difficult to summarize in statistics the endless variety of requests for service or information constantly received by telegraph, mail or personal application. There is an unceasing stream of inquiries after lost sons and daughters, and concerning young men whose address is known, but who have commenced to go the downward path. A single letter of this kind often requires long continued effort on the part of officers or members of the Association. The story of such efforts, if related, would equal in pathos most of those which find their way into the daily press.

The following incident, recently published in a Chicago paper, gives the reader a vivid and truthful conception of the fierce conflict of evil and good in great cities, and of the value of aggressive Christian work:—

"Twenty-two years ago a boy went from a northern Vermont town to Boston to work his way in the world. After a time he found himself on a steamer in a large machine shop. One evening he wandered into the Y. M. C. A. free reading-room, was welcomed, came again and again. He is now a leading man in his town, has invented many useful and valuable machines, and attributes his present position to inducements that were thrown around him at the Y. M. C. A. The following facts tell the story of himself and twenty-two fellow apprentices: Four went to State Prison from five to twenty years; five died from delirium tremens; one is keeping a low place in Boston; and but three of the remaining twenty have made a success in life. The several influences which kept these three in the path of right were, for the first, the natural ambition; the second, home instruction and care; the third, the Y. M. C. A."

HOW TO REACH THE MASSES.

BY REV. J. B. HENLEY.

How to reach the masses is an important question. We may consider another question first—now not to reach them. The way not to reach the masses is to depend on the pastors of churches to do it. Pastors have their hands full in their own congregations, and can do but little outside. Other agencies must do this work. A large part of it must be done in church missions. If all Protestant churches would do as the Presbyterian Church in New York was doing twenty years ago, the masses would be reached and saved to a large extent.

That church was of medium size, having a membership of about 600. They paid their pastor \$5,000 salary, and supported a mission in a building larger than the church. The mission Sunday-school was one of the largest in the city, and they paid the missionaries

\$1,500 a year. It is true that but few churches could do so much, but all could do something. Every church ought to have a mission as an outpost and feeder. If that were so, that great question, how to reach the masses, would not be so often discussed in preachers' meetings and religious papers.

It must be confessed that our church is not doing as much of this work as some other denominations. In Boston twenty years ago the M. E. Church had not one missionary in the field, and the Congregationalists had twenty.

Another agency to reach the masses was practiced in New York forty years ago. The pastors in each ward organized, divided the ward into sections, and appointed two women in each to visit every family. Surely, that was reaching the masses. I think the most efficient agency in this work now is the Salvation Army. They reach and save the lowest of the masses.

The Methodists in England and America have done more of this work than any others. Wesley's work was wholly among the masses. So was that of our preachers the last quarter of the last century and the first of the present. Then the masses came to us. Now we have to go to them. Then we had large congregations, mostly unconverted; now small congregations and very few unconverted.

OHIO WESLEYAN UNIVERSITY.

The venerable editor of the *Methodist Review*, Dr. Daniel Curry, has just delivered a course of five lectures before the faculty and students of our University, it being the first course on the recently established lecturership of "Experimental and Practical Religion." His general theme was, "The Importance of Religion in the Work of Education." The lectures, as might be expected from the established reputation of their author, gave evidence of profound thought, and were eminently timely.

The day of prayer for colleges was, to us, a day of merciful visitation. Services were held in the University chapel forenoon and afternoon, and in the evening at Monnett Hall. Over these the president of the University presided, and, as usual in such exercises, he showed himself "approved of God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Other members of the faculty, and several of the students, took part in the exercises. But, above all, the Holy Spirit was present, working mightily in the hearts of believers and in awakening the unconverted. Of the latter some twenty or more rose for prayer. At the evening service several were present at a prayer-meeting in the chapel. Eighteen rose for prayer. The meeting in the evening was a season of great spiritual power. Several at this meeting professed conversion. We are looking for still greater things. Our God is a God of salvation, and He still blesses special revival efforts. Let the church continue to pray for her schools, and let all, in the diligent use of means—prayer and work—look for "times of refreshing from the presence of the Lord." He waits to be gracious. Earnest work and believing prayer insure the blessing.

Jan. 31.

FREDERICK MERRICK.

A SPECIAL PLEA.

Within a few days I shall have sent out, since the current school year began, over \$15,000 for loans to students in the different literary and theological institutions of the Methodist Episcopal Church. The largest loan made to any individual is \$100; many receive only \$50, and some only \$25, or less. These loans have gone to aid and encourage about 350 young men and women, all of whom are members of our church, having been trained in our Sunday-schools, and recommended in the highest terms as striving for a thorough education to qualify themselves for Christian usefulness. Most of them are already consecrated to the work of the ministry or of missions. A few expect to devote their lives to teaching. In nearly every case, without the aid rendered by the Board of Education, they either could not have entered the schools, or could not continue in them through the year. As strongly put by one of our college presidents, these small loans, superadded to their own efforts, settle the question of "education or no education."

In spending the amount named for the object stated, the Board of Education has gone to the very extent of its prerogatives, being as yet required by its charter to fund all collections received from the churches and Sunday-schools, and use the interest only. As authorized by the late General Conference, it now has a bill before the Legislature of the State of New York which, if passed, will enable it to use the collections of 1885 and subsequent years for the purpose named. I am authorized by the Board to increase the amount of money already loaned by all that can be secured from the repayment of loans heretofore made, or from special donations for this particular object. I therefore earnestly plead for funds from both these sources in behalf of promises not students in nearly every part of the church. In addition to urgent applications for this species of aid from nearly all our schools in this country, I have on the even more urgent ones from our missionary training-schools in Norway and Sweden, and an expecting similar ones from Mexico, Japan, and India, every one of which will have to be postponed unless special aid shall be sent me with which to meet this pressing emergency.

My estimate now is that if from \$3,000 to \$5,000 additional help shall come in the ways proposed, we can go through the year as originally hoped, adding to an appreciable extent every worthy student in our schools who, from a purely point of view, strictly speaking, should not come, all applications from the rest of January forward will have to be postponed till the opening of the next school year, in hope that by means of

general and liberal collections in the month of June all may then be provided for.

D. P. KIDDER,
Corresponding Secretary.
805 Broadway, New York.

Obituaries.

Mrs. CATHERINE SANDERSON, wife of Rev. Aaron Sanderson, of the Maine Conference, died in Monmouth, Me., Oct. 28, 1884.

She was the daughter of Zephiah and Amy Howard, born in Bridgewater, Mass., June 13, 1806, awakened under the preaching of Rev. Henry True, soundly converted to God, and joined the Methodist Church, January, 1823. The account of her conversion is given in the following extract from her diary: "In December, 1823, I was awakened under the labors of Rev. Henry True, of the Maine Conference, and the following month, January 5, after many prayers and tears, I was enabled to cast myself on Him who said, 'Son, give me thy heart,' and on the following April, 23d day, I received the ordinance of baptism at the hand of Brother True, and united with the Methodist Episcopal Church, since which time I have been endeavoring to make my way to heaven by the way of the cross, but feel that my short-comings have been many. My only hope now is through Christ who died to redeem me; to Him be all the glory of my salvation."

In 1828 she became the wife of Rev. Aaron Sanderson, and with that faithful, unselfish, hard-working "man of God," gave herself with marked devotedness to the itinerancy. For this Sister S. seemed to have been as divinely called and qualified as her eminently successful husband. With a heart of quickest sympathy, she was ever ready to "sympathize" with those that rejoiced, and weep with those that wept. Herself in humble circumstances, she freely gave to those in poverty; oppressed with labors and cares, she bore the burdens of others; with no house or foot of land to call their own, wherever her husband halted on his mission of mercy, she made for him a home. Her faithfulness as a wife, a mother, and a Methodist, was well worthy being marked as a model.

I was a member of her family at a time when her oppressive cares and the numerous official duties of her husband were such that all of her endowments as a mother and a wife were brought out and taxed to their fullest. Under all circumstances I found Sister S. the same—her temper unaltered, even and sweet, her judgment quick and clear, ever helpful, ready with the right deed and word at the right time, cheerful with the despondent, patient with the impatient, and ever ready to give of others with a love unselfish and unending. No wonder that those who knew her best, and saw her in her days of trial, loved and admired her most.

By nature Sister Sanderson was, in all her different relations in life, a superior woman; but when superadded to these natural gifts were the graces of the Spirit and a high religious purpose, with holy living, she became a Christian lady of the highest type. Her journey is ended; she has gone to rejoice with Howard, her eldest child, in the world above, while her dear companion, weary and worn by a warfare of sixty years in the ministry, yet lingers awhile below. His earthly lights one by one fade and go out, but the heavenly lights shine brighter and brighter.

Three sons and one daughter received her dying blessing—George, ex-mayor of Lynn, Mass.; Roscoe, now preaching the Gospel his father loved so well, and preaching so long; Charles, with whom the parents when aged found a welcome home; and Maria, Mrs. Levi Owen, who is following Christ in the footsteps of her who has gone before. May these loved ones all be remembered in the fervent prayers of the church, on earth receive divine support, and in heaven the welcome of the sainted mother, and from the Master the glad "Enter thou into the joy of thy Lord!"

H. P. TORSEY.

Mrs. ANNA M. THOMAS, wife of Rev. T. Snowden Thomas, editor of the *Peninsula Methodist*, and daughter of the late Joseph Miller of Philadelphia, fell asleep on Sunday evening, Dec. 21, 1884, at her residence at Green Hill, near North East, Md., after an illness of three weeks and much suffering, which she bore with submissive and Christian resignation.

When on the Friday previous the three physicians in attendance, two of whom had been summoned from Baltimore by the family physician, announced to her that her case was beyond the reach of human means or skill, she received the intelligence with the most perfect composure, and conversed about it, and arranged for leaving her family and for her funeral, with as much tranquillity as she would receive the news of the visit of a welcome friend and provide for her entertainment. With all the endearing ties of family, and the attractions of happily-circumstances life as a whole, she expressed herself as being perfectly willing and ready to depart as with Christ as to remain with her loved ones. All this will appear the more remarkable when it is stated that Sister Thomas' piety was of that retiring kind that only at rare intervals expressed itself in verbal profession.

Mrs. Thomas was the subject of careful religious training in her youth, but made no profession of religion until after her marriage. As a wife this Christian lady was fully devoted to the comfort of her companion. She was a self-sacrificing and loving mother, always anxious for the culture and religious welfare of her children. She was a true and changeless friend, counting it no self-sacrifice to spend her time and means and strength to minister to the comfort and enjoyment of the numerous guests that found in her home a happy retreat. She was pre-eminently "given to hospitality." As a mother and itinerant can testify, her dying counsels to her loved family were touching and beautiful and appropriate. Having taught her children to pray in their infancy bending at her knee, among her last counsels was, "O be good! Keep on praying."

Some things in Sister Thomas' Christian character deserve special mention. To her the Sabbath was a holy day, not to be used for visiting or pleasure. She carefully made preparation in the concluding part of the week so that no unnecessary work should be done on God's appointed day of rest and worship. She was never absent from the sanctuary on Sabbath but for justifiable cause. She greatly appreciated and rejoiced in the privilege of the holy communion, and was a constant and systematic reader of God's Holy Book, oftentimes drinking from the blessed fountain of inspiration for hours together. With these characteristics, it is no wonder that though the gleamer came early and unexpectedly, she was ripe for the sickle.

In addition to her bereaved husband, our departed sister leaves one son and six daughters to mourn their loss. While earth and this dear and loving household are poor, heaven is richer and nearer. When, near the close, her husband quoted God's promise, "My grace shall be sufficient," she exclaimed, "Oh, yes, sufficient—sufficient!" Several times she quoted the beautiful words, "There shall be no night there; and while about to leave her earthly home so full of light and joy, she claimed with glad emphasis—"A home! A home! A home in heaven!" Though seldom singing while in health, a few hours before

she departed, she joined with holy fervor in the beautiful hymn: "Just as I am without one plea."

Appropriate funeral services were held at the now desolate home of the family, Dec. 23, conducted by the writer and participated in by the Revs. W. L. S. Murray, C. F. Shepard, J. F. Williamson, John Wilson, and Rev. E. K. Miller of the Protestant Episcopal Church; and the following day her remains were interred in Ivy Hill Cemetery, Philadelphia, near where the ashes of her parents lie, to await the resurrection of the just.

R. W. TOND.

God has ordered another translation among us. Suddenly, Christmas eve, SARAH REEDMAN, formerly of Brooksville, Maine, was called to glory.

She left behind her the record of seventy-four years of consecrated life. Though actively in the heat of her years connected with the Baptist Church, she has always been a warm sympathizer with Methodism in Cliftondale. As her last days were spent in our church, I ask, at the request of her relatives, that our New England paper pay her tribute.

I only knew her in the relation of a pastor, but the impressions made in an occasional pastoral visit were extraordinary. She greeted her pastor at the threshold as if she understood the true significance of pastoral work. With the fervor of genuine piety she would express her consciousness of revealed truth. I speak with due reverence for the Christian love and power of modern days when I say she was an old-fashioned disciple.

She was a devoted mother. The best indication of her true mother-love is found in the tenderness and love which her children manifested toward her. In her home she was more than a domestic, but an educator of her sons and daughters in the way of holiness. The home had a deep need than to make temporal provision for its inmates, but she made it a sanctuary, the inner porch of the church, the vestibule of heaven, in which she trained her children for God and led them to a knowledge of salvation. Is not the memory of such a mother precious?

I do not think she enjoyed ordinary experiences. After a season of prayer her face would shine as if it had caught the reflection of the living God. God did not test her patience in protracted sickness, but in one word and in one moment said, "Sarah Reedman, come home!" I have thought since she went, Christmas Eve, that, possibly, the angels who came to her in the manger, "Glory to thee in the highest," carried her to the grandest pinnacle in the universe of God—right-hand fellowship with our enthroned Master.

She never seemed so dear and sweet to friends on earth as now. No, earth is not a loser by such translation, for death breaks the alabaster-box, and then how sweet the perfume!

G. ALCOCK PHINNEY.

Died, in Wauregan, Conn., at the residence of his son, Joseph Dawson, Nov. 17, 1884, JOHN DAWSON, aged 70 years.

Bro. Dawson was converted in Putnam, Conn., in the year 1865, and united with the Baptist Church in that place. Moving to Plainfield in 1876, he identified himself with the M. E. Church in Moosup, under the pastorate of the late Rev. W. W. Ellis. Bro. D. was a quiet, unostentatious, but worthy member of the church, always in his place when he could be, and ready to do his duty.

For a number of years he had been a great sufferer—rheumatism and brain disease had claimed him for their victim—and an added care to handle affairs fully, but love is equal to every emergency, and it never was more so than in the present case. Although his sun went down in a cloud, yet his end, without doubt, was peace.

R. D. DYSON.

SAMUEL D. MILLETT died in Moosup, Conn., Dec. 2, 1884, aged 75 years.

Father Millett, as he was called, was converted when a youth of eighteen years, while working in a factory in Sterling. He immediately united with the class, and in due time was received into full connection in the church. He had an old-fashioned Methodist conversion, clear and positive; he could tell the time and the place. Visiting the locality a few years ago with a number of relatives, he went to the spot, and putting his foot down with considerable force, he said, "Here is where the Lord converted my soul." In all his relations to the community and the church, he was eminently faithful. He was a neighborhood man, a public spirited citizen, a faithful friend, a living embodiment of the golden rule, a true Christian. Multitudes arise to call him blessed. He had filled, not merely occupied, but filled, almost every official position within the fold of the church. During his later years God had blessed him with a greater abundance of earthly means, and he had used them as a faithful steward.

He was ready to put himself in a gap, or labor or money to bridge over a difficulty, the church turned to him almost instinctively in every emergency, and he never disappointed their confidence. Take him all in all, he was a man of sterling worth and nobility of character. His death is a great loss to us, and a great grief to his family. His last illness was suffering was intense, but he was wonderfully sustained.

R. D. DYSON.

Some grocers are so short-sighted as to decline to keep the "Ivory Soap," claiming it does not pay as much profit as inferior qualities do, so if your regular grocer refuses to get it for you, there are undoubtedly others who recognize the fact that the increased volume of business done by reason of keeping the best articles more than compensates for the smaller profit, and will take pleasure in getting it for you.

A SCIENTIFIC FACT.

"Royal" the only Baking Powder free from Lime and Absolutely Pure.

Lime is the serious defect found in most of the cream of tartar baking powders. As a matter of fact, chemical analysis has found it in all such powders except the "Royal." Its presence is caused by the use of adulterated cream of tartar in the effort to reduce their cost of production.

Lime adds to the weight, while it detracts from the strength of the baking powder. It also renders the food less wholesome, giving rise to dyspepsia and kindred ailments. Baking powders containing lime produce less leavening gas, and therefore in use are more expensive than a first-class, pure article.

The Royal Baking Powder is made from cream of tartar that is first specially refined and made chemically pure. No tartrate of lime or other impurity can find its way into the "Royal," and to this fact its great superiority in strength, wholesomeness, and keeping quality is due.

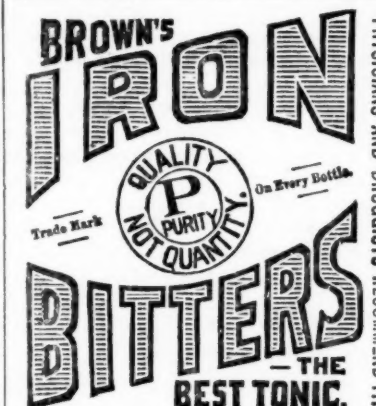
All this adds greatly to the cost of manufacturing the Royal Baking Powder, but as all its ingredients are selected and prepared with the same precise care and regardless of labor or expense, an article is produced that is free from every extraneous substance—"absolutely pure." Nor does it contain any ingredients except those necessary to make a pure, wholesome, and perfect baking powder.

Professor McMurtrie, late chemist in chief to the U. S. Department of Agriculture, after analyzing the various baking powders of the market, testifies to the absolute purity of that used in the Royal Baking Powder as follows:

"I have examined the cream of tartar manufactured by the New York Tartar Company and used by the Royal Baking Powder Company in the manufacture of their baking powder, and find it to be perfectly pure, and free from lime in any form."

WM. McMURTRIE, E.M., Ph.D.,

Chemist in Chief, U. S. Dep't of Agriculture.

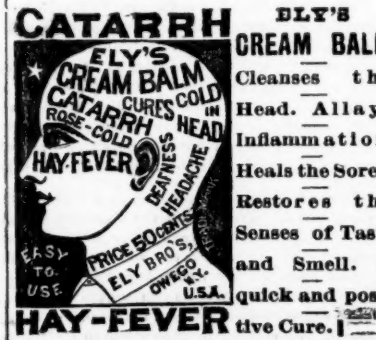


This medicine, combining iron with pure vegetable tonics, quickly and completely cures Dyspepsia, Indigestion, Weakness, Impure Blood, Malaria, Chills and Fevers, and Neuralgia. It is an invaluable remedy for Diseases of the Kidneys and Liver. It is invaluable for Diseases peculiar to Women, and all who lead sedentary lives. It does not injure the teeth, cause headache, or produce constipation—other Iron medicines do. It enriches and purifies the blood, invigorates the appetite, aids the assimilation of food, relieves Heartburn and Belching, and strengthens the muscles and nerves. For Intermitting Fevers, Lassitude, Lack of Energy, &c., it has no equal. Beware! The genuine has above trade mark and crossed red lines on wrapper. Take no other. Made only by BROWN'S CHEMICAL CO., BALTIMORE, MD.

Rev. THEODORE HILL'S REMEDY.

Cures Cholera Morbus, Dysentery, and all forms of Pain and Inflammation. One of those standard remedies that every family should have at hand. Wm. H. Hill, ex-Mayor of Somerville, Mass. "We have for a long time used Hill's Vegetable Remedy and find it a safe and excellent medicine." Rev. S. Allen, Auburn, Me., Rev. E. Martin, Saco, Me., Sold by Druggists.

Cured without the use of the knife. WILLIAM READ (M.D.) has cured hundreds of cases of HEMORRHOIDS, PILES, and FISTULA, without the use of the knife. He has cured many cases of PILES, and FISTULA, and ALL DISEASES OF THE RECTUM without detention from business. References given. Send for a pamphlet. Office H. H. H. M. to P. M. (except Sundays). 430



50 cents at Druggists, 40 cents by mail registered. Send for circular. Sample by mail 10 cents. ELY BROTHERS, Druggists, Oswego, N. Y.

IN THE HIGHLANDS OF FLORIDA.

A New England Colony invites you to investigate its inducements and investments. Send stamp for information to J. H. FOSS, Gen. Manager, Newburyport, Mass.

THE BEST

boon ever bestowed upon man is perfect health, and the true way to insure health is to purify your blood with Ayer's Sarsaparilla. Mrs. Eliza A. Clough, 34 Arlington St., Lowell, Mass., writes: "Every winter and spring my family, including myself, use several bottles of Ayer's Sarsaparilla. Experience has convinced me that, as a powerful

purifier, it is very much superior to any other preparation of Sarsaparilla. All persons of scrofulous or consumptive tendencies, and especially delicate children, are sure to be greatly benefited by its use." J. W. Starr, Lanesboro, Iowa, writes: "For years I was troubled with Scrofulous complaints. I tried several different preparations, which did me little, if any, good. Two bottles of Ayer's Sarsaparilla effected a complete cure. It is my opinion that this medicine is the best blood

of the day." C. E. Upton, Nashua, N. H., writes: "For a number of years I was troubled with a humor in my eyes, and unable to obtain relief until I commenced using Ayer's Sarsaparilla. I have taken several bottles, am greatly benefited, and believe it to be the best of blood purifiers." R. Harris, Creel City, Ramsey Co., Dakota, writes: "I have been an intense sufferer, with Dyspepsia, for the past three years. Six months ago I began to use

of the day." C. E. Upton, Nashua, N. H., writes: "For a number of years I was troubled with a humor in my eyes, and unable to obtain relief until I commenced using Ayer's Sarsaparilla. I have taken several bottles, am greatly benefited, and believe it to be the best of blood purifiers." R. Harris, Creel City, Ramsey Co., Dakota, writes: "I have been an intense sufferer, with Dyspepsia, for the past three years. Six months ago I began to use

of the day." C. E. Upton, Nashua, N. H., writes: "For a number of years I was troubled with a humor in my eyes, and unable to obtain relief until I commenced using Ayer's Sarsaparilla. I have taken several bottles, am greatly benefited, and believe it to be the best of blood purifiers." R. Harris, Creel City, Ramsey Co., Dakota, writes: "I have been an intense sufferer, with Dyspepsia, for the past three years. Six months ago I began to use

of the day." C. E. Upton, Nashua, N. H., writes: "For a number of years I was troubled with a humor in my eyes, and unable to obtain relief until I commenced using Ayer's Sarsaparilla. I have taken several bottles, am greatly benefited, and believe it to be the best of blood purifiers." R. Harris, Creel City, Ramsey Co., Dakota, writes: "I have been an intense sufferer, with Dyspepsia, for the past three years. Six months ago I began to use

of the day." C. E. Upton, Nashua, N. H., writes: "For a number of years I was troubled with a humor in my eyes, and unable to obtain relief until I commenced using Ayer's Sarsaparilla. I have taken several bottles, am greatly benefited, and believe it to be the best of blood purifiers." R. Harris, Creel City, Ramsey Co., Dakota, writes: "I have been an intense sufferer, with Dyspepsia, for the past three years. Six months ago I began to use

of the day." C. E. Upton, Nashua, N. H., writes: "For a number of years I was troubled with a humor in my eyes, and unable to obtain relief until I commenced using Ayer's Sarsaparilla. I have taken several bottles, am greatly benefited, and believe it to be the best of blood purifiers." R. Harris, Creel City, Ramsey Co., Dakota, writes: "I have been an intense sufferer, with Dyspepsia, for the past three years. Six months ago I began to use

of the day." C. E. Upton, Nashua, N. H., writes: "For a number of years I was troubled with a humor in my eyes, and unable to obtain relief until I commenced using Ayer's Sarsaparilla. I have taken several bottles, am greatly benefited, and believe it to be the best of blood purifiers." R. Harris, Creel City, Ramsey Co., Dakota, writes: "I have been an intense sufferer, with Dyspepsia, for the past three years. Six months ago I began to use

of the day." C. E. Upton, Nashua, N. H., writes: "For a number of years I was troubled with a humor in my eyes, and unable to obtain relief until I commenced using Ayer's Sarsaparilla. I have taken several bottles, am greatly benefited, and believe it to be the best of blood purifiers." R. Harris, Creel City, Ramsey Co., Dakota, writes: "I have been an intense sufferer, with Dyspepsia, for the past three years. Six months ago I began to use

of the day." C. E. Upton, Nashua, N. H., writes: "For a number of years I was troubled with a humor in my eyes, and unable to obtain relief until I commenced using Ayer's Sarsaparilla. I have taken several bottles, am greatly benefited, and believe it to be the best of blood purifiers." R. Harris, Creel City, Ramsey Co., Dakota, writes: "I have been an intense sufferer, with Dyspepsia, for the past three years. Six months ago I began to use

of the day." C. E. Upton, Nashua, N. H., writes: "For a number of years I was troubled with a humor in my eyes, and unable to obtain relief until I commenced using Ayer's Sarsaparilla. I have taken several bottles, am greatly benefited, and believe it to be the best of blood purifiers." R. Harris, Creel City, Ramsey Co., Dakota, writes: "I have been an intense sufferer, with Dyspepsia, for the past three years. Six months ago I began to use

of the day." C. E. Upton, Nashua, N. H., writes: "For a number of years I was troubled with a humor in my eyes, and unable to obtain relief until I commenced using Ayer's Sarsaparilla. I have taken several bottles, am greatly benefited, and believe it to be the best of blood purifiers." R. Harris, Creel City, Ramsey Co., Dakota, writes: "I have been an intense sufferer, with Dyspepsia, for the past three years. Six months ago I began to use

of the day." C. E. Upton, Nashua, N. H., writes: "For a number of years I was troubled with a humor in my eyes, and unable to obtain relief until I commenced using Ayer's Sarsaparilla. I have taken several bottles, am greatly benefited, and believe it to be the best of blood purifiers." R. Harris, Creel City, Ramsey Co., Dakota, writes: "I have been an intense sufferer, with Dyspepsia, for the past three years. Six months ago I began to use

of the day." C. E. Upton, Nashua, N. H., writes: "For a number of years I was troubled with a humor in my eyes, and unable to obtain relief until I commenced using Ayer's Sarsaparilla. I have taken several bottles, am greatly benefited, and believe it to be the best of blood purifiers." R. Harris, Creel City, Ramsey Co., Dakota, writes: "I have been an intense sufferer, with Dyspepsia, for the past three years. Six months ago I began to use

of the day." C. E. Upton, Nashua, N. H., writes: "For a number of years I was troubled with a humor in my eyes, and unable to obtain relief until I commenced using Ayer's Sarsaparilla. I have taken several bottles, am greatly benefited, and believe it to be the best of blood purifiers." R. Harris, Creel City, Ramsey Co., Dakota, writes: "I have been an intense sufferer, with Dyspepsia, for the past three years. Six months ago I began to use

of the day." C. E. Upton, Nashua, N. H., writes: "For a number of years I was troubled with a humor in my eyes, and unable to obtain relief until I commenced using Ayer's Sarsaparilla. I have taken several bottles, am greatly benefited, and believe it to be the best of blood purifiers." R. Harris, Creel City, Ramsey Co., Dakota, writes: "I have been an intense sufferer, with Dyspepsia, for the past three years. Six months ago I began to use

of the day." C. E. Upton, Nashua, N. H., writes: "For a number of years I was troubled with a humor in my eyes, and unable to obtain relief until I commenced using Ayer's Sarsaparilla. I have taken several bottles, am greatly benefited, and believe it to be the best of blood purifiers." R. Harris, Creel City, Ramsey Co., Dakota, writes: "I have been an intense sufferer, with Dyspepsia, for the past three years. Six months ago I began to use

of the day." C. E. Upton, Nashua, N. H., writes: "For a number of years I was troubled with a humor in my eyes, and unable to obtain relief until I commenced using Ayer's Sarsaparilla. I have taken several bottles, am greatly benefited, and believe it to be the best of blood purifiers." R. Harris, Creel City, Ramsey Co., Dakota, writes: "I have been an intense sufferer, with Dyspepsia, for the past three years. Six months ago I began to use

of the day." C. E. Upton, Nashua, N. H., writes: "For a number of years I was troubled with a humor in my eyes, and unable to obtain relief until I commenced using Ayer's Sarsaparilla. I have taken several bottles, am greatly benefited, and believe it to be the best of blood purifiers." R. Harris, Creel City, Ramsey Co., Dakota, writes: "I have been an intense sufferer, with Dyspepsia, for the past three years. Six months ago I began to use

of the day." C. E. Upton, Nashua, N. H., writes: "For a number of years I was troubled with a humor in my eyes, and unable to obtain relief until I commenced using Ayer's Sarsaparilla. I have taken several bottles, am greatly benefited, and believe it to be the best of blood purifiers." R. Harris, Creel City, Ramsey Co., Dakota, writes: "I have been an intense sufferer, with Dyspepsia, for the past three years. Six months ago I began to use

The Week.

DAILY RECORD OF LEADING EVENTS.

Tuesday, February 3.

Opening, yesterday, of the Boston Monday Lecture, by Joseph Cook.

O'Donovan Rossa, the dynamite, shot by a woman, on the street, in New York. His wound not serious. Refusal of the arrested woman to explain her act.

Death of Baron Thomas O'Hagan, a prominent Catholic Irishman.

Continuation of the revolution in the republic of Bolivia.

Inundation, to a depth of eight feet, of the Stanton coal mine, at Wilkesbarre, Pa.

Wednesday, February 4.

Three persons killed, and 131 more or less seriously burned, by an explosion of gas in a coal mine near Savannah, Indian Territory.

Dedication, yesterday, with imposing ceremonies, of the Jewish Temple Adath Israel, at the corner of Columbus Avenue and Northampton Street, this city.

Arrangements made by the Post Office Department for the carrying of the mails six times a week to Nantasket and Hull by the Nantasket Beach Railroad.

Arrangement of Mrs. Dudley in the police court in New York, for murderously assaulting O'Donovan Rossa.

Seizure of both banks of the Congo River by Portugal.

Recovery of the bodies of the two polytechnic students, Messrs. Garratt, of Boston, and Binney of St. Helen's, Isle of Wight, recently drowned while skating on Lake Greifensee, Zurich.

Congress.—In the Senate yesterday a bill was favorably reported providing permanent reservations for Indians in Northern Montana. The House intercalated commerce bill was discussed at length, and was finally amended by substituting for it the senate or commission bill. The House passed a bill to regulate the forms of bills of lading and the duties and liabilities of ship-owners and others.

Thursday, February 5.

Further explorations of the Putnam River in Alaska, to be made by Lieut. Stoney.

Dr. Samuel J. Allen, Jr., sentenced in the supreme court to five years' imprisonment at hard labor in the State Prison for manslaughter, in causing the death of Deil Hansel.

The Major & Knapp Lithographic Manufacturing and Engraving Company's establishment, New York city, damaged to the extent of \$275,000 by fire.

A passenger train on the Colorado Central Railroad, near Georgetown, Col., blown from the track by a high wind and dived. Eighteen persons injured, some seriously.

O'Donovan Rossa rapidly recovering.

Large fire in New York city, breaking out in the wine vaults of Steinhart Bros., Wooster Street, and destroying the six-story iron building and several adjoining ones. Property loss will exceed \$1,000,000.

Gen. Wolsley's prize of £100 for making the quickest passage from Harra to Debbah gained by the first battalion of the Royal Irish Regiment.

Embarkation for home from Alexandria of the Canadian boatmen, whose term of service on the Nile has expired.

Congress.—The Senate yesterday decided that the credentials of Senator-elect Evans of New York were defective, not having been signed by the State executive or countersigned by the Secretary of State, as required by law. The substitute interstate commerce bill, amended in many particulars, was passed. The House, after spending a couple of hours in fruitless attempts to consider various bills under the new morning hour rule, proceeded with the consideration of the river and harbor bill in committee of the whole. A special session was held in the evening, but no quorum being present, further progress on the bill could not be had.

Friday, February 6.

Kharidun captured by the Arabs. Col. Wilson compelled to retreat. Fears that Gen. Gordon has been killed.

Celebration of the 48th birthday of Mr. D. L. Moody, the evangelist, and the 80th birthday of his mother, at the homestead in Northfield, Mass.

Congress.—A resolution was adopted in the Senate yesterday, asking the Secretary of the Interior for information regarding the relations of the government to the Union Pacific Railroad Company, and the amount due the government from the same. The bill providing for the redemption of the trade dollar and suspension of the standard dollar was further considered. A resolution was adopted in the House, calling on Secretary Frelinghuysen for all the information in his possession regarding the participation of the United States in the Congo conference. The river and harbor bill was considered, and the legislative, executive and judicial appropriation bill reported.

Saturday, February 7.

Grave fears entertained for the safety of the steamer "Alaska" of the Guion line, which sailed from Queenstown for New York on the 25th ult.

Strike of five hundred employees of the Lowell Manufacturing Company against a reduction of wages.

Extra precautions taken by the London officials for the protection of public buildings from the dynamite.

A verdict of willful murder rendered by the coroner's jury at Plymouth, Eng., against three of the crew of the British bark "Wellington," for killing Captain Armstrong.

Congress.—The Senate spent two hours yesterday on a question of amending the rules so that amendments germane and relative to the subject matter of appropriation bills may be made thereto. The bill to regulate the fees of pension agents and attorneys was passed. The consular and diplomatic appropriation bill was also passed. The entire day session of the House was occupied in discussing the river and harbor bill, and at the evening session 26 pension bills were passed.

Monday, February 9.

Arrival in New York harbor of the overdue steamer "Alaska."

Destructive fire in Stafford, Conn., causing a property loss of \$60,000.

Disastrous cruise of the schooner "G. P. Whitman," off the Grand Banks.

Contradictory reports concerning the fate of Gen. Gordon. Italy to co-operate with Great Britain. An aggressive campaign to begin at once.

An English colony at Quilba attacked by the Abnawa tribe of natives of the gold coast, in Dahomey. About three hundred natives and three white men killed.

[Continued from page 5.]

used in the effective relation until 1870, when he superannuated, and took up his residence at West Unity. He was married in 1834 to Penelope C. Fildel, who died in 1883. One son and a daughter

The papers announce the death of Rev. Amos Kidder, one of the fathers of the Conference. He was stricken with paralysis, and for some time previous to his death was unconscious. Thus the ranks are thinning fast, and the old men will soon be gone.

It will be an unusual thing for many of us to have the Conference open on Thursday instead of Wednesday; but thus it will be this year, by the decree of the Bishops.

Rev. J. W. Hamilton, of the People's Church, recently gave his lecture on "Fits and Misfits," at the Main St. Church, Great Falls. A good audience was present, and the lecture was very interesting.

Rev. J. W. Adams was surprised, a few evenings since, by about seventy of his parishioners, who, unheralded, took possession of the parsonage. Two or three hours were very agreeably spent in song and social intercourse. Just before they dispersed, the party was called to order, and H. Scammon, esq., addressed Bro. Adams and wife, asking them to accept a well-filled purse. Bro. Adams made a very grateful response. Usually those who break and enter under cover of night come empty-handed, and carry much spoil away. In this instance \$30 was left behind.

Mrs. N. P. Marston, of Greenland, sister of Rev. G. J. Judkins, one of the most energetic and efficient church workers, and for many years the very popular Sunday-school superintendent at Greenland, has been for some time singing at one service for the Congregationalists of North Hampton. Though it is not their custom to give presents at the holiday season, they departed so far this winter as to present to Mrs. Marston a very handsome mantle clock. It is an ornament that will speak its own worth every half hour of the day.

The church at West Hampstead have arranged a course of lectures to raise money for paying for the furnace they have secured. Jan. 28, Rev. J. W. Adams, of Exeter, was there with his "Axes to Grind."

The gold watch received by Rev. Fred E. White at Christmas time, was the gift of a friend. The people at Fremont, to whom he has preached twice a month, in the afternoon, presented him an elegant patent rocker every chair, and a marble top Bible stand.

Bro. White is working hard to complete his church before Conference. They need help to the amount of about \$600. He appeals to all the friends of the church for aid. The Methodists of Lowell have given generous assistance. All amounts, whether large or small, are acceptable.

By the will of the late Faulkner Chapman, of the Bunker Hill district, Boston, the trustees of the Methodist Episcopal church of Newmarket receive \$10,000, the income of which is to be used in making repairs upon the church building. He also gave \$5,000 each to the Church Extension and Freedmen's Aid societies of the M. E. Church.

Mrs. Rev. G. J. Judkins gave a very interesting missionary address at St. Paul's Church, Manchester, on the evening of Jan. 25.

The Lord is blessing Amesbury. Many are seeking Him. Thirty united with the church on probation Sunday, Feb. 1, two of whom have been Roman Catholics. Husbands with their wives, fathers with their children, are coming. The pastor has been assisted by Mrs. Annie P. Clarke, the singing evangelist.

The pastor of the M. E. churches at East Columbia and East Colebrook is being well cared for, as was shown by liberal Christmas presents, to the amount of over \$40—\$30 of which was cash. A sum nearly sufficient to purchase a parsonage has been raised with little effort on the part of the pastor. These churches are small and recently formed, and if any should have an abundance of cash, please remember the weak but earnest churches of northern New Hampshire, and forward such sums to the pastor, Rev. Geo. A. Luce, Colebrook, N. H., Box 310, who will acknowledge the same with many thanks. God remembers the cheerful giver.

G. A. LUCE.

RHODE ISLAND.

East Greenwich.—Rev. Chas. Nichols, of Boston, has been assisting in a series of meetings at East Greenwich Academy, with good results. Several have professed conversion, and many believers were quickened. The fourth lecture in their course at the Academy was given by Rev. A. W. Seavey, of Chelsea, Mass., subject, "Glimpses of the Old World." It was a fine production of word-painting, and held the audience an hour and a half. All were instructed and pleased.

Trinity Church, Providence.—Commencing with the week of prayer, meetings were held nearly every evening through January, the pastor, Rev. J. Benson Hamilton, preaching a short sermon at each service. About forty have presented themselves at the altar for prayers. Friday evening, Jan. 30, the union love-feast was held in this church, Rev. Dr. Talbot presiding. Amid shouts and songs, 107 testified of the joys of pardoning love. It was a joyful occasion. Sunday, Feb. 1, Bro. Hamilton baptized sixteen adults and two children. One was received by letter, five from probation, and twenty-two on probation. The holy communion was administered to over two hundred persons. The services were very impressive throughout. Bro. Hamilton is finishing up his second year with great success, and three years will be altogether too short for both pastor and people. Trinity has the largest M. E. Sunday-school in New England, having a membership of over 800, which is kept pruned down every quarter. Over five hundred were present last Sabbath.

VERMONT.

The St. Albans District Preachers' Meeting at Morrisville, was a great success, in view of the very unfavorable weather. The hardest storm of the season

occurred Wednesday. Two seekers of salvation were at the altar Tuesday evening, after an able sermon by Bro. F. H. Roberts, of Swanton, and a singularly appropriate and effective exhortation by Presiding Elder Morgan. Several brethren were present from adjoining districts, including Bros. Geo. L. Story, of Wolcott, and W. C. Robinson, of Hardwick, and others.

The last meeting of the Montpelier District Association occurs at Chelsea, Feb. 23-26. It is to combine the literary, centennial and religious exercises, and to the brethren beyond the limits of the district will be welcomed.

Dr. L. T. Townsend, of Boston University, will deliver an address at the Springfield District Preachers' Meeting, Tuesday evening, Feb. 24. Subject, "The Educational Work and Spirit of Methodism."

The last quarterly meeting at Northfield, was a good one. An excellent spirit pervades all their services. Large additions have been made to the Sunday-school library, and the vestry has been repaired some \$200 worth. Bro. J. O. Sherburne is earnestly laboring for a revival.

Bro. A. G. Austin, of Bethel Gilead, is seeing the desire of his heart. Several persons have sought and found the Lord, and the work is still in progress. Bro. H. F. Reynolds, of Barnard, assisted the pastor last week, and others are expected to assist him next week.

The blessed work goes on at Mechanicville with increasing power. At last reports over sixty had found the Lord, and the end is not yet.

Waterbury has just put in a new library book-case, and has put into it some \$110 worth of books. They have not had a library for several years. A good revival interest is apparent there, also. Several young persons have given their hearts to the Saviour. Some members of the Y. M. C. A. from St. Johnsbury rendered the pastor efficient service over two Sundays. Bro. D. E. Miller gave an interesting address at Stowe, last Sunday evening, at a centennial meeting, on the "Essex Circuit."

Woodstock has put a new slate roof on its church at an expense of \$200. Bro. A. H. Webb is the successful pastor.

Bro. A. L. Cooper, presiding elder of Springfield district, was kept from one appointment by illness, but is well again and at his work as usual.

H. A. S.

PORTRAITS OF PHILIP EMBURY AND WIFE.

As there seems to be considerable interest, during the centennial year, in the early establishment of Methodism in America, perhaps it would be of interest to the readers of the HERALD to know that the original painted portraits of Philip Embury and wife are still in existence. I have in my possession these portraits, painted by John Barnes, A. D. 1773, retouched later by J. Uni, painter. These are, without doubt, the only copies extant of their revered faces. As many letters of inquiry have been received from various parts of our own country as well as from Europe and the Canadas, we would refer to engravings of them and an accompanying extended account, to Harper's Weekly of Nov. 1, 1873.

Negatives were taken from these pictures, and photographs were taken and sold, for the purpose of aiding the National Local Preachers' Association in building the centenary monument completed in A. D. 1873. The paintings are well preserved, and occupy a valued niche in my gallery.

W. A. INGHAM.

203 Franklin Ave., Cleveland, O.

Messrs. C. A. Smith & Co., 18 School Street, is one of the few places where the very best woolen cloths for gentlemen's wear can be found, and cut and made to order. Now is a favorable time to secure bargains, as heavy winter goods are offered at a discount.

Notice, in another column, advertisement for a communion set. It is from a reliable lady who is trying to assist a poor church in Virginia, with which she is personally acquainted, and is about to visit the locality where it is located.

Long study and experiment ended in the discovery of Parker's Hair Balm. Stops the hair from falling out. Restores the color. Price 50 cents.

EXCURSIONS TO THE NEW ORLEANS EXPOSITION.—The two grand excursions to New Orleans arranged by Messrs. Raymond and Whitcomb will give their patrons a splendid opportunity not only to visit the great Exposition, but also to see much of the South and Southwest at a season when these sections of the country are most attractive to New England people. The parties are to leave Boston, February 26, and March 19, and each will enjoy an extended trip on the Mississippi river. At New Orleans the general public is experiencing much difficulty in obtaining hotel accommodations, but the Raymond excursions will have no trouble on that score, as they will stop on their elegant steamers or while in the Crescent City. Only a limited number of passengers will be taken, and the steamers have large and comfortable staterooms. Full particulars regarding the trips may be learned from a circular which will be sent by W. Raymond, 240 Washington Street, Boston, on application.

We refer our readers to the card of Drs. Read, at the Evans House, Boston. These gentlemen are graduates of the best known Medical School in this country, and their success in treating their specialty has given them a very high standing as practitioners. Sufferers from the diseases they treat do not better than to consult them personally or send for a pamphlet containing the testimony of many who have been healed by their skill.

That the Mason & Hamlin organs stand at the very head of instruments of this class in the whole world will scarcely be doubted by any one. Few among rival makers, even, will claim to make organs equal to theirs; none to make better ones. Prices of Mason and Hamlin organs are a little higher than those of poorest, lowest priced instruments, but nothing in proportion to their superiority.

This company have just commenced the manufacture of improved Upright Pianos, which they claim are entitled by their superiority to rank as high as their organs.—Boston Traveller.

A friend asks us to give him the name of a skillful photographic artist. There are several in the city that might readily be mentioned. We have known of the first class work of Mr. Hardy, both for college classes and for individual portraits. His cabinet and enlargement portraits are particularly excellent. See his advertisement in our paper.

We call the attention of our readers to the advertisement of Dawes & Foss of Orem, Neb., who have had excellent success in loaning money for

Eastern parties. Mr. Dawes is Governor of Nebraska (now serving his second term), an old resident of this State, and a very conservative business man. Mr. Foss is also a conservative, a man of large means and largely interested in banking. They, by knowing their business thoroughly and being in the most prosperous part of the West, have chances and opportunities possessed by few. They can give the best of service. Write them, and you will learn where you can get good, safe investments, at a fair rate of interest, that will cause you no trouble.

HERALD is the title of a most remarkable book edited by the Rev. G. S. Perkins, and published by the First Free Baptist Society of Boston, upon that grandest of all subjects, "Our Heavenly Home," which thirty-four eminent theologians have each contributed chapters. Among them we notice the names of Rev. Phillips Brooks, Rev. James Freeman Clarke, Rev. Cyrus B. Crane, Rev. O. P. Gifford, Rev. E. Hale, Rev. E. B. Webb, Bishop H. S. Foster, Rev. Newman Smythe, Rev. John Hall, Rev. T. De Witt Talmage, Rev. Henry Ward Beecher, Rev. Julius Seelye, Rev. C. H. Spurgeon, and over twenty other distinguished names of clergymen who have contributed sermons to this book. The work has 543 pages, with fine portraits of twenty-two of the authors. It is a valuable book, and a copy should find a place in every family. For additional particulars, address C. A. Eaton, 461 Shawmut Avenue, Boston.

Church Register.

HERALD CALENDAR.

Meetings for the Promotion of Holiness every Monday, at 2 p. m., in Wesleyan Hall.

Rockland Dis. Min. Asso. at Rockland, Feb. 11.

Portland Dis. " " Old Orchard, Feb. 18.

Dover Dis. Preachers' Meeting, at Exeter, Feb. 19.

N. H., Feb. 19.

Preachers' Meeting, Springfield, Vt., Feb. 23-26.

Providence Dis. Min. Asso., at Broadway M. E. Church, Providence, Feb. 25.

New Bedford Dis. Min. Asso., at Fourth St. Church, New Bedford, March 2-4.

CONFERENCES, PLACE, TIME. Bishop, New England, Springfield, Mass., April 9.

N. E. South, Rockville, Conn., " 16.

N. Hampshire, Littleton, N. H., " 16.

Maine, Ellsworth, Me., " 23.

Religious Falls, Vt., " 26.

East Maine, Ellsworth, Me., May 1, Bowman.

QUARTERLY MEETINGS.

RANDOLPH DISTRICT—FOURTH QUARTER.

MARCH.

Hardland & St. Albans, Houlton & Linneus, 22, by J. L. and M. P. M.

Newburg, St. Albans, 22, by C. West.

Orono, 22, by M. P. M.

Brownville & Sebec, 15, Carleton and Fort Fairfield, 22, by A. J. Clifford.

Akron, 15, by M. P. M.

Mapleton, 22, by W. H. Crawford.

Danforth, 22, by M. P. M.

LEWIS, 22, APRIL.

Exeter & Cornish, 22, Orono, 15, a. m., C. B. Newcomb & Detroit, 15, a. m. and evening.

Orono, 15, P. M., G. R. Gardner.

Palmyra, 12, p. m., a. m. and evening.

Ban, Union St., 19, a. m.; Brewer, 20, evening.

First Ch., 19, evening, April 26.

Hampden, 22, a. m. and Winterport, 22, eve, and a. m., a. m.

G. R. PALMER.

METHODIST SOCIAL UNION.—Monthly meeting, Monday evening, Feb. 16, in Jacob Stearns Hall, Boston University Building. Rev. B. K. Peck, D. D., editor of ZION'S HERALD, will speak on "Hymns and Hymn Writers." Ladies are invited.

BOSTON METHODIST PREACHERS' MEETING.—Monday, Feb. 15, 1885.—Rev. G. L. Leavitt, pastor of the Plummer Congregational Church, Cambridgeport, will speak upon "Certain Spiritual Conditions of a Successful Ministry," having special reference to rest and recreation, and illustrating his theme from the great revival in his own church.

DEDICATION.—The new M. E. Church, of Mount Vernon, Me., will be dedicated to the service and worship of God, Wednesday, Feb. 26, at 11 a. m. Sermon by Rev. L. B. Bates, of Boston. Preaching at 7 o'clock in the evening by the same. All former pastors and friends are cordially invited to be present. O. H. STEVENS, Pastor.

N. E. METHODIST HISTORICAL SOCIETY.—The next monthly meeting of the New England Methodist Historical Society will be held in the Committee Room, Wesleyan Building, Boston, Feb. 11, at 2:30 p. m. Directors will meet at 2 p. m. Rev. Wm. T. Worth will read a paper on the "Life and Labors of Rev. Asa Kent," who united with the New England Conference in 1802, and was in the ministry fifty-eight years.

ACKNOWLEDGMENT.

Through the generosity of some thoughtful, unknown friend, the subscriber has received a beautiful certificate of life membership in the Y. M. C. Association of Boston. Thanks to whom kindness is due! He appreciates the great honor conferred upon him, and hopes to be a worthy member of this "Young Men's Christian Association."

W. J. HAMILTON, Pastor of Mt. Pleasant M. E. Ch., Boston, 35 W. Cottage St.

On Jan. 26, when the undersigned returned to their home from a visit, they were much surprised to find their house invaded by a formidable, but not ferocious company, who came for the purpose of giving us a good "pounding," which they did to their heart's content, till tears came to our eyes. On further inspection, we found they were members of the Woman's Home Missionary Society, of which my wife is also a member. This society is composed of the different M. E. Churches of Worcester. They manifested their office with credit to themselves, while conferring a substantial benefit on us by leaving a beautiful supply of groceries, a barrel of flour, and twenty-stalks of dry goods, a beautiful silk crazy quilt, and not least, some material aid. Before the retired life, after having served in the military ranks thirty years, it was as refreshing as it was welcome and uncommon. We heartily thank our kind friends. GEO. E. CHAPMAN, MINERVA & CHAPMAN, Worcester, Mass.

Worcester, Mass.

Worcester, Mass.

Worcester, Mass.

Worcester, Mass.

Worcester, Mass.

Worcester, Mass.

Worcester, Mass.

Worcester, Mass.

Worcester, Mass.

Worcester, Mass.

Worcester, Mass.

Worcester, Mass.

Worcester, Mass.

Worcester, Mass.

Worcester, Mass.

Worcester, Mass.

Worcester, Mass.

Worcester, Mass.

Worcester, Mass.

Worcester, Mass.

Worcester, Mass.

Worcester, Mass.

Worcester, Mass.

Worcester, Mass.

Worcester, Mass.

Worcester, Mass.

Worcester, Mass.

Worcester, Mass.

Worcester, Mass.

Worcester, Mass.

Worcester, Mass.

Worcester, Mass.

Worcester, Mass.

Worcester, Mass.

Worcester, Mass.

Worcester, Mass.

Worcester, Mass.

Worcester, Mass.

Worcester, Mass.

Worcester, Mass.

Worcester, Mass.

Worcester, Mass.

SEEDS

RAYMOND'S VACATION EXCURSIONS

All Traveling Expenses Included.

Parties will leave Boston

THURSDAY, APRIL 16,

THURSDAY, APRIL 23,

and THURSDAY, APRIL 30, 1885,

Fifth Annual Series of Spring Trips

TO—

COLORADO

—AND—

CALIFORNIA.

A TOUR OF 59 DAYS

Amid the Wonders of the Great Plains, the Rocky Mountains and the Pacific Coast. Hail at Chicago, Denver, Manitou, Santa Fe, Los Angeles, San Francisco, Monterey,